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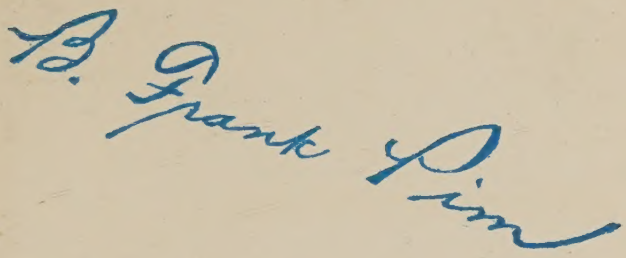

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BIBLE TOOLS FOR BUSY PEOPLE.

BY

JOHN H. NICHOLS,
Of the Tennessee Conference,
Author of "Grub-Ax," "Pump," etc.

THIS BOOK IS A COLLECTION OF ALL THE AUTHOR'S PAMPHLETS INTO ONE VOLUME, WITH ADDITIONAL NEW MATTER.

Thirty-Seventh Thousand.

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PREFACE.

In preparing this volume, which might well be called a Doctrinal Tool-Chest, I have had special reference to putting much matter into little space, and I have written in the plainest English language, so that all classes may readily understand every argument made. Tools may be very fine, made of the best material; but if they are so complicated that it requires the best skilled workmen to use them, they are of little use to the masses.

"Put the fodder low enough for the horses," is an adage which has been closely observed by the author, and he has kept in mind the fact that *ponies* and *colts* need fodder as well as large, mature horses.

"I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. xiv. 19.) Therefore I have endeavored to speak "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1 Cor. ii. 4.) With sincere gratitude to the public for the generous reception given to my former publications—more than 243,000 copies having been sold—I send out this chest of "Bible Tools for Busy People" with the earnest desire that thousands may profit by the use of the tools.

Very truly,

John H. Nichols.

15312

INTRODUCTION.

HAVING spent much money for books, and having read many large volumes in search of light on the doctrinal subjects which have been in discussion for many years, it occurred to me that vast numbers of intelligent laymen in all the Churches who do not have time to read so many large volumes nor the money to spend for such costly books would be pleased to read a small book filled with *boiled-down truth*, so I have done my best to produce such a volume. I always liked beans, cabbage, peas, etc., but I never like them so well when they are taken out of two quarts of pot-liquor. I always want them *boiled down*. I have somewhat the same taste for books.

So I have hunted for the shortest road to the truth on all the doctrines discussed in this volume, and have tried to reach all my conclusions by the plainest and most common sense way, which is always the Bible way. "To the law and to the testimony" has been my motto in all I have prepared for "Bible Tools for Busy People." Out of a full heart I devoutly thank God that he has "directed my paths" in this "labor of love;" and now that the work is done, if I did not realize that God is with me in my purpose to send out this book to the world, these pages would never be bound in a permanent form; but, hearing the "still small voice" whispering within, "Lo, I am with you," I go forward with love and confidence. If I have departed from the style of other authors in my way of writing, I have done it as a free-born American citizen, without realizing that I am due any one an apology for so doing.

THE AUTHOR.

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THE WHEEL.

RELIGIOUS ORGANIZATION GOD'S ORDER.

(1)

INTRODUCTION.

JOSEPH saved Egypt from perishing in the famine by organization: "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. . . . And let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years." (Gen. xli. 33, 34.) Moses brought Israel out of Egypt by organization: The Lord said to Moses, "Go, and *gather the elders of Israel together*, and say unto them," etc. (Ex. iii. 16.) After crossing the Red Sea he organized for the journey in the wilderness: "And Moses chose able men out of all Israel, and made them heads of the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons." (Ex. xviii. 25, 26.) Solomon organized for building the temple: "And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them." (2 Chron. ii. 2.) Jesus organized for his work on earth: "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." (Mark iii. 14, 15.) "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come." (Luke x. i.) Reader, by carefully reading this little book you will find that organization for religious work is God's order, and that the Methodists are not sinners above all men because they are well organized for the purpose of spreading scriptural holiness over these lands and bringing the world to Christ.

THE AUTHOR.

A WHEEL IN THE MIDDLE OF A WHEEL.

"Behold one wheel upon the earth by the living creatures. . . . And their appearance and their work was as it were a wheel in the middle of a wheel. . . . And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. . . . For the spirit of the living creature was in the wheels. . . . And above the firmament that was over their heads was the likeness of a throne. . . . And upon the likeness of the throne was the likeness as the appearance of a man above upon it; and I saw . . . as the appearance of fire round about within it, . . . and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." (Ezek. i. 15–28.) Here is complete organization. Wheels and living creatures, all moving in concert *in the middle of a wheel*, or encircled by general organization, with *fire and brightness*, or the spirit and glory of God in every part, and his *care and protection over the whole* "as the bow that is in the cloud in the day of rain." Perfect organization for the work of saving souls is "the glory of the Lord." The religious anarchs of the present day are as hurtful to religious government as the political anarchs are to civil government—both oppose all human leaders *in theory*, and both want to be leaders *in fact*. The Author.

CHAPTER I.

The Wheel.

Campbellite. Why, here's friend Nichols again. How are you?

Methodist. Well, I thank you. Glad to see you. I have been seeing something of you in the *Gospel Advocate* occasionally, and I am glad to take your hand again.

Campbellite. And you read the *Gospel Advocate*, eh! How can you read that excellent paper, and still remain in the Methodist Church? Have not the editors of that paper convinced you that organizations, such as the "Methodist institution," are all unscriptural, and that God never intended that the world should be converted by organized effort; but that individual effort, independent of and outside of any general organization, is God's plan? It does seem to me that the various members of the "Gospel Advocate Publishing Company," Nashville, Tenn., have said enough against "organized efforts" to convince any reasonable man that the New Testament order is directly opposed to all organized efforts in religious matters.

Methodist. Yes; I have read much that has been said on that subject by "various members of the Gospel Advocate Publishing Company," and it is quite amusing to me to see "various members" of an organized "Publishing Company" writing against

organizations. Is it not the object of the "Gospel Advocate Publishing" organization to convert the world? What they say against "religious organization" reminds me of the devil preaching against sin. Thou that sayest religious organizations are all wrong, dost thou belong to a religious organization?

Campbellite. I had not thought of it in that light; but somehow I cannot believe that organization is God's order, and if you can show to the contrary, I will be glad to hear you.

Methodist. Very well. Now we will take time to open our Bibles and see each text I may use, for you know I always go "to the law and to the testimony" on religious subjects. Now open at Genesis xli. 33–35: "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities." Here is organization. "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." (Verse 41.) Joseph, by inspiration of God, interpreted Pharaoh's dreams, and advised him to organize by appointing officers over the *whole land of Egypt*, and by an organized effort save the people from starvation; and Pharaoh had sense enough to follow Joseph's instructions, and did save the people.

Campbellite. But might not the people have been saved by *individual effort* without this expensive organization?

Methodist. Indeed, I do not know, but I do know they were saved by organized effort, and that "God was with Joseph," who was head of the organization. Now suppose the "Gospel Advocate Publishing Company" had been in charge of affairs in Egypt at that time, would they not have said: "Joseph, that will never do; it is too much like the 'method of the Methodists;' all those officers will have to live, and they can't live without a salary, and that will make it too expensive. Away with your organized effort; individual effort is the thing."

Campbellite. W-e-l-l, I don't know.

Methodist. You don't? When we appoint officers over the whole land where our Church operates, to gather up part of the products of the land to save the heathen, don't they cry out, "Unscriptural, contrary to God's order;" and when some of your brethren organize missionary societies, don't they cry out, "Method of the Methodists; you're creating faction in the body of Christ; abandon your methods or we will withdraw from you?" Don't you reckon they would have withdrawn from Joseph if they had been in Egypt when he headed that general organization which covered all the land?

Campbellite. I believe I will let the "Gospel Advocate Publishing Company" answer for themselves. Can you give me another case, as I don't think the one you gave applies directly to Church work.

Methodist. Yes; we will now turn to Exodus iii. 10, 16, 18. God said to Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." "Go, and gather the elders of Israel together;"

"and they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go." Here we see God appointed a leader when he would bring his Church out of Egypt, and sent this leader to the *elders* of his people who were to coöperate with the leader, and by organized effort God's people were to be brought out of Egypt. So perfect was this organization that when the Passover was to be observed it was only necessary for Moses, the leader, to "call for all the elders of Israel" (Ex. xii. 21), and instruct them what to do, and the Passover was observed by about eighteen hundred thousand people.

Campbellite. Pshaw! all that was done by individual effort; each individual slew his own lamb, and sprinkled his own doorposts with the blood.

Methodist. Just so; and this universal individual effort was secured by means of a perfect organization. You talk like organization interferes with individual effort; but on the contrary, it is God's means of securing the most general individual effort. After leaving Egypt "Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons." (Ex. xviii. 25, 26.) Does that look like organization? If you and the "Gospel Advocate Company" had been there, wouldn't you have cried out: "Too much organization. One man has no right to rule over another, or dictate to others what they shall do. Too much like the Methodists?"

Campbellite. I have just been letting you alone to see where you would run to. All that you have said is based on the Old Testament, and you ought to know that it is all out of date, and has no bearing on God's Church now.

Methodist. Yes, I know that you don't give the Old Testament much weight in your Church; but the God of the New Testament is the God of the Old also, and he does not change. I am sick of this way you have of talking as though there were two Gods, one of the Old and the other of the New Testament. If God were a God of order and organization in olden times, what has happened to turn him against religious organizations now?

Campbellite. W-e-l-l, I don't know; but I am sure the editors of the *Gospel Advocate* can explain it fully, and I am not going to give up my point. I say emphatically that organized effort is a positive hindrance to the work of God, and contrary to the teaching of the Bible, for Brothers Srygley, Lipscomb, Sewell, and many others have said so often in the *Gospel Advocate*, and I am sure they know.

Methodist. The chapter and verse you give to sustain your doctrine is, "Brothers Srygley, Lipscomb, Sewell, and others, say so," eh! Well, that is about as well as you can do, I think. Now suppose I show you that God always chose his own prophets, priests, and kings, and that he protected them from any usurpations of their offices by bad men.

Campbellite. I don't think you can do it.

Methodist. Let us see. We will take the case of

MOSES.

"The Lord thy God will raise up unto thee a

prophet from the midst of thee, of thy brethren, like unto me." (Deut. xviii. 15.) This is the language of Moses, so we see he was God's prophet. Now take

AARON AND HIS SONS.

God said to Moses: "And take thou unto thee Aaron thy brother, and his sons with him, . . . that he may minister unto me in the priest's office." (Ex. xxviii. 1.) "For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons forever." (Deut. xviii. 5.) So we see God chose his own prophets and priests. Now let us see if he chose his

KINGS.

David says: "Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever, . . . and of all my sons, . . . he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." (1 Chron. xxviii. 4, 5.) So we see God chose his own kings too, and all this looks like organization, doesn't it?

Campbellite. It may look so to you, but you have not shown that God protected them against usurpers.

Methodist. Very well. I will now show you that God protected his

PROPHETS AND PRIESTS AGAINST USURPERS.

Korah, Dathan, and Abiram "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord."

(Num. xvi. 3.) Moses said unto them: "And seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord." (Verses 10, 11.) But they were determined in their purpose, so "the earth opened her mouth, and swallowed them up." (Verse 32.) That is the way God dealt with those who rebelled against organization in those days. Now notice how he dealt with those who usurped the office of prophet. "Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not. . . . By sword and famine shall those prophets be consumed." (Jer. xiv. 15.) I believe you and your brethren teach that one man has the same rights as another in the Church of God now, since you teach that organization is all wrong.

Campbellite. We don't believe in your Methodist organizations; we believe in individual effort and freedom. I wish you would come to the New Testament, and then I will show you your error.

Methodist. We will get to the New Testament before we are done. Just be patient till I show you what became of those who tried to usurp the office of king. "Then Adonijah the son of Haggith exalted himself, saying, I will be king." (1 Kings i. 5.) "And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died." (1 Kings ii. 25.) Now I might give you other instances to the same effect, but those already given show plainly that God had an organized Church in olden times, and that he called his own prophets, priests, and kings, and that he protected them in the offices to which he appointed them.

Campbellite. Yes, you are trying to work out a Methodist arrangement by the Bible, and you ought to know that organization is a very hotbed of confusion and trouble, and you ought to quit trying to do the Lord's work by organized effort; you are misleading the people.

Methodist. I suppose you would give the "Gospel Advocate Publishing Company" as chapter and verse to prove the truth of your statement. Let me give you the plan adopted by

SOLOMON

when he was going into the great work of building the temple of the Lord. "And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them." (2 Chron. ii. 2.) Do you reckon Solomon was trying to work out a Methodist arrangement when he did this? or was he trying to create a "very hotbed of confusion and trouble?"

Campbellite. W-e-l-l, I don't know; but it looks strange to me that so wise a man as Solomon should have actually organized one hundred and fifty thousand men into a working force, and then appoint over them thirty-six hundred overseers. I just confess I do not understand it, for the very idea of overseers carries with it the idea that the hundred and fifty thousand men who were to do the work must be subject to the overseers, and it looks to me like that would interfere with their individual rights, so I just own up that I cannot understand it.

Methodist. Don't you think that if you and the

"Gospel Advocate Company" had been there you could have shown Solomon a much better way?

Campbellite. I don't like to say, but it does look like Solomon was smartly tinctured with something like the method of the Methodists. But why don't you come to the New Testament, and I'll settle you then.

Methodist. You acknowledge, then, that organization was God's order in Old Testament days, do you?

Campbellite. W-e-l-l—it seems so, but a new order of things was established by Christ and his apostles.

Methodist. Very well. We will see about that "new order of things" after a while. I was going on to show you that God was so strict with his people that he not only had them thoroughly organized when he brought them out of Egypt, but he even gave orders as to the order in which they should pitch their tents when they went into camp (Num. i. 52, 53), the order in which the army should move; and that Solomon in his grand organization for building the temple specified the exact number who should "bear burdens," the exact number who should "hew in the mountains," and the exact number that should "oversee" them. He also "raised a levy out of all Israel" of "thirty thousand men," whom he "sent to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home." (1 Kings v. 13, 14.) I might show you also that God had treasuries in his Church, and that treasurers were appointed over the funds put into the treasuries (Neh. xiii. 13), and God demanded that his cause should be supported in a systematic way, and therefore enjoined that all the people should pay

one-tenth of their gross income for this cause (Lev. xxvii. 30–32). But it is unnecessary to pursue this line any further, as you admit all I have said, and we will come at once to

THE NEW TESTAMENT.

Now will you show me one verse in the New Testament that shows it is wrong to have religious organizations nowadays?

Campbellite. You don't seem to understand just what we teach in regard to religious organizations. We teach that the New Testament plan is this: It is all right for the people of one neighborhood to organize themselves into a church, and that such organization is entirely independent of all other organizations; that the New Testament opposes anything like a general organization, such as the Methodist institution has, and I am going to show up the unscripturalness of the method of the Methodists.

Methodist. O yes; I see now. A little organization is all right, but a big one is all wrong. That's very strange. What chapter and verse will you give me to prove your position?

Campbellite. W-e-l-l, I don't think of any verse just now that says anything directly against general organizations.

Methodist. As you have no scripture ready just now, suppose we turn to the twelfth chapter of First Corinthians and see if we can get any light on the subject. If we read verses twelve to twenty-six, we see that the apostle takes a natural, human body as an illustration of the body or Church of Christ. He mentions the various members of the body, and

then says: "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." (Verse 21.) Why not? Because it takes every member of the body to make a perfect organization; and no eye, hand, foot, or head has a right to say it is an independent organization, and is in no way connected with the general organization of the body, and is not subject to the general government of the body.

Campbellite. You don't give me any chance to say anything. I—

Methodist. I don't? I asked you to give me some scripture against general organization, such as we Methodists have, and you failed to do it, and I was giving you some to show you that the Church of Christ is as perfect in its general organization as is the human body. Now take the twenty-seventh and twenty-eighth verses, and you will see how the apostle applies his illustration to the Church. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Does this look like general organization or not?

Campbellite. W-e-l-l, I don't see how a human body can be an illustration of the Church of Christ. I—

Methodist. Maybe you don't, but Paul did. Now we will notice how Jesus organized for his work on earth when he began his public ministry. "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and

that he might send them forth to preach." (Mark iii. 13, 14.) "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." (Luke x. 1.) This looks very much like organization, doesn't it?

Campbellite. Yes, but that was Christ, and not a Methodist bishop. Christ had the right to rule his Church while he was on earth; but no man, nor set of men, have had any such right since he left the world.

Methodist. What? Just listen to Christ's own words, will you? "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii. 29, 30.) 1. Notice, the apostles were appointed to the kingdom by Christ *as he had been appointed* by his Father. 2. By the Father's appointment Christ had the right to rule the Church, you say; but by the appointment of Christ to the same kingdom, in the same way, the apostles had no right to rule. Is that your logic? 3. Only one kingdom—"I appoint unto you a kingdom"—but twelve thrones—"sit on twelve thrones judging." Jesus was "King of kings, and Lord of lords," and he appointed the twelve apostles, as his officers, rulers, judges in his kingdom, to take the oversight of his kingdom (Church), and thus Christ followed the plan of the Father in *calling* and *appointing* his leaders as the Father had done in all the past ages; so you see that God is still a God of order, and "changeth not." Now I—

Campbellite. O stop! It looks to me like you are determined not to come to the point. You know I do not care for anything you say about organization before the day of Pentecost, for the Christian Church was not established till that day, and I—

Methodist. Yes, yes; I know that is what you "do vainly teach," but your theory has been thoroughly exploded in "Grub Ax," and I do not—

Campbellite. Hold on, brother; you cut me off before I was through. What if Christ did *call* and *appoint* leaders while he was on earth? "When Jesus was on earth in person, he knew the human heart, and could accept such voluntary acts as he saw did express and prove faith." (Elder D. Lipscomb, in *Gospel Advocate*, December 13, 1894.) And he knew who were suitable for leaders, but what does that have to do with the Church of Christ since the day of Pentecost?

Methodist. Do you mean to say that Jesus does not *now* know the human heart, and that he does not *now* know who are suitable for leaders in his Church, and that he cannot *now* call and appoint such leaders? Let me understand you.

Campbellite. W-e-l-l, as the Church was not organized till the day of Pentecost, I think it out of order to go behind that day to find anything for the government of the Church now.

Methodist. O yes; I see now. You think that God was a God of order for about four thousand years, or till the day of Pentecost; that he then favored perfect organization, had his officers all in their proper offices, and protected them against all usurpers; but since Pentecost he favors anarchy, confusion, disor-

der in general, no supreme government. That is your idea, is it?

Campbellite. No—I—w–e–l–l, I don't believe one man has the right to rule over another in anything. I believe in individual effort in everything, and I think general organization interferes with individual effort. I am opposed to interfering with the individual rights of men.

Methodist. Yes; Korah, Dathan, and Abiram did not believe in one man ruling over another; they resisted the authority of Moses and Aaron, and God caused the earth to "open her mouth and swallow them up." (Num. xvi. 32.) And you think general government interferes with individual effort. So think all anarchists, and I suppose you are a religious anarchist, are you?

Campbellite. You are insulting, sir, and I demand that you treat me with respect. If you are going to show that the New Testament favors such an organization as the Methodist Church, I wish you would do so.

Methodist. Keep cool, brother, and I will get to your point soon. I wish to show first that

GOD IS THE AUTHOR OF GENERAL GOVERNMENT,

and that he demands of all men that they submit to the laws of general government as they are administered by the officers of the government.

Campbellite. You can't do it, sir. "General government," as you call it, is man's work and not God's. No Christian has any right to vote, or hold office in your man-made "general government," as you call it. Now stick to the Book, will you?

Methodist. O yes, I will stick to the Bible. We will now turn to Romans, thirteenth chapter: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained [ordered] of God." (Verse 1.) Here we see (1) that every man is to be subject to the laws of civil government; (2) that civil government is "ordained of God." Take verse 2: "Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Here we learn (1) that to resist civil authority is to resist the "ordinance of God;" (2) that all who resist "receive to themselves damnation." Now take verses 3 to 5: "For rulers are not a terror to good works, but to the evil. . . . For he is the minister of God to thee for good. . . . Wherefore ye must needs be subject, not only for wrath [fear of the ruler's wrath], but also for conscience' sake." Here we learn (1) that rulers in civil government "are not a terror to good works, but to the evil;" (2) that rulers are "ministers of God" to us for good; (3) that we "must needs be subject" for "conscience' sake." Doesn't this look like God is the Author of civil government, and that civil officers are "ministers of God for good?"

Campbellite. To tell you the truth, I must confess that it does.

Methodist. And your theory is that, though God is the Author of civil government, and civil officers are ministers of God for good, yet it is very wrong for Christians to vote or hold office in civil government. Where is your scripture for that kind of doctrine?

Campbellite. W-e-l-l, Brother Lipscomb says Christians have no right to vote or hold office, and I believe what he says about it. Why don't you stop your jumping round from place to place, and show me something in the New Testament that justifies such an organization as the Methodist Church? I say you can't do it, sir.

Methodist. Don't get impatient. Just let me ask you what objection you have to such an organization as the Methodist Church. What's wrong about it?

Campbellite. Why, everything is wrong about it. The New Testament favors nothing of the sort. It favors no organization except that of single societies, each society being entirely separate from and independent of all other societies—no general organization, if you please. Such organization would hinder individual effort, bring some men into subjection to others, and produce confusion.

Methodist. Now I understand you. You think it would be better for this country if we had no United States Government, if each county in the United States was a separate organization, not in any way connected with or subject to any other county, state, or general government; that general government interferes with individual effort to make corn, wheat, cotton, or anything else that pertains to making support for one's family. That is your idea, is it?

Campbellite. I was not talking about civil government; I was talking about Church matters. I dare you to show me anything like general organization or government in the Church of the New Testament. Try it, will you?

Methodist. One more question first: If general organization interferes with individual effort generally, will not local organization interfere with individual effort locally?

Campbellite. I don't care to answer that; come to my question.

Methodist. Very well. When certain men went down from Judea to Antioch and stirred up the Church on the subject of circumcision, "they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." (Acts xv. 2.) Now, if the church at Antioch was an independent organization, not connected with nor under any obligation to any other body, what right had the "apostles and brethren," many miles away, in Jerusalem, to settle questions for the church at Antioch?

Campbellite. Certainly they had a right to settle any question that the church at Antioch submitted to them for settlement. Is that the best you can do?

Methodist. Let us notice this case closely. "And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren." Seeing that Phenice and Samaria were much nearer to Antioch than Jerusalem was, why did not the brethren, the church at Antioch, submit their difficulty to one of those churches for settlement? Why did they pass by them and send away up to Jerusalem to the "apostles and elders?"

Campbellite. W-e-l-l, I don't know, but I—

Methodist. You don't know? "And when they were come to Jerusalem, they were received of the

church, and of the apostles and elders." (Verse 4.) Doesn't that look a little like the "church" and the "apostles and elders" of the Methodist Church receiving and caring for the delegates to a Conference?

Campbellite. Methodist Church, indeed! Who ever heard the like?

Methodist. Keep cool, brother, and I will go on. "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." (Verse 5.) Here is the very thing that the church at Antioch wanted settled by the "*apostles and elders.*" So "the apostles and elders came together for to consider of this matter." (Verse 6.) Doesn't that look like the "apostles and elders" composed a sort of General Conference, part of whose business it was to settle doctrinal troubles that might arise in any society belonging to the Church of God? And were not Paul and Barnabas, and certain others, delegates elect to this conference?

Campbellite. General Conference and delegates elect to it! Did you ever?

Methodist. Yes, sir; delegates elect. The church at Antioch "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." (Verse 2.) Now, if the church *determined* who should go, were not those who went delegates elect?

Campbellite. W-e-l-l, I don't wish to answer that question.

Methodist. If you will not answer that question, I will ask you another. What objection do you have to a conference as the highest court of God's Church,

to which troublesome questions may be submitted by any or all of the churches for final settlement, and which is a legislative body also, how could the Church of Christ get along without such a conference?

Campbellite. Why, I have every objection to it. Just the idea of such a thing, for instance, as a Methodist Conference, where they dispute, make speeches for and against matters under consideration, and then finally come to an agreement and send to all the churches a report of their action, and enjoin upon the churches that they govern themselves by the decisions of that conference—just such an idea!

Methodist. Come, brother; don't get excited. Just keep cool, and I will go on with my examination of the doings of that conference held by the "apostles and elders" in Jerusalem. Don't forget that we have a full account of it in the fifteenth chapter of Acts. We will now take verse 7: "And when there had been much disputing, Peter rose up" and made a speech. So you see the apostles and elders had "*much disputing*" in their conference. Is it any worse for the apostles and elders of the Methodist Church to have disputing in their conferences than it was for the apostles and elders to have "*much disputing*" in their conference? What do you think about Peter making a speech?

Campbellite. Well, sir, I must acknowledge that I never noticed that before. It does seem strange to me that the "apostles and brethren" could not settle matters away back there in the days of inspiration without "much disputing."

Methodist. It may seem strange to you, nevertheless it is a fact; and now we will go on. When Peter

finished his speech, "then all the multitude kept silence, and gave audience to Barnabas and Paul." (Verse 12.) "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me." (Verse 13.) So James made what seems to have been the closing speech, and the conference came to a conclusion. "Then pleased it the apostles and elders, with the whole church, to send"—

Campbellite. Hold on, brother; hand me your Bible. What you have been reading to me sounds so much like the doings of a Methodist Conference that I want to see if you read it right. I declare to you I never noticed that before. Yes, here it is—"much disputing"—then Peter, Paul, Barnabas, and James all made speeches. Well, I just own up that I did not know that was the apostolic way of settling Church matters. I thought you Methodists were clear out of the Bible in your Conference doings. That's strange to me.

Methodist. It is very strange to me that you never noticed these things before, especially as they are recorded right here in the Acts of the Apostles. If it had been recorded in the Old Testament, I should not have been surprised, but as the Acts is your chief book, I am very much surprised. But you stopped me as I was going on to show you what the Conference did when they came to an agreement. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." (Verse 22.) But what right had they to send *chosen men*, "*chief men* among the brethren" to

Antioch to serve the church there, if every congregation was an independent organization, and in no way connected with nor under the jurisdiction of a general organization?

Campbellite. O, well, I suppose they had the right to send men down there to teach the brethren in Antioch, but they had no right to bind the church at Antioch by any law enacted by the "apostles and elders" in Jerusalem.

Methodist. But if the church at Antioch was entirely independent of any other organization, it was their business and right to select their own teachers, and not the business or right of the "apostles and elders" away up at Jerusalem to select and send them teachers. But take another item: Before adjourning, the Conference "wrote letters after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." (Verse 23.) "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul." (Verse 25.) "We have sent therefore Judas and Silas. . . . For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things," etc. (Verses 27, 28.) Here we learn that the apostles and elders at Jerusalem, in conference "assembled with one accord," sent "chosen men" to the churches in "Antioch and Syria and Cilicia," and wrote a letter to them, laying certain burdens upon them. Now, how can all this be accounted for on the theory that the New Testament recognizes no general organization in the Church of Jesus Christ?

Campbellite. W-e-l-l, I don't know; but when I see

Methodist Conferences doing such business as that, I always call it man's work, and that's what Brothers Srygley, Lipscomb & Company say about it, too, and I know they are smart men.

Methodist. To be sure! but let us read the first part of verse 28 again, as you did not seem to get that point: "For it seemed good to the Holy Ghost, and to us." So you see the Holy Ghost was in the work done in that conference, and we see also that this conference in Jerusalem heard the report of Barnabas and Paul in regard to the work done by them since they were sent out by the conference held at Antioch in Syria, for "all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." They also settled the question about circumcision which was submitted to them by the church at Antioch, and then they sent the preachers to their works, and "when they were dismissed," the preachers sent out "came to Antioch," "gathered the multitude together," "delivered the epistle" sent to them by the conference (verse 30); and the work went on in a systematic way.

Campbellite. Sent out the preachers, indeed! Yes, they did send four preachers, but your Methodist Conferences send out hundreds. What right have you for so doing?

Methodist. The right to send four preachers, or all they had to send, is the right to send four thousand, if the Conference has them to send.

Campbellite. But you say that Paul and Barnabas reported to the conference at Jerusalem the work they had done since they were sent out by the con-

ference held at Antioch in Syria. Now, I don't believe they were sent out. They went of their own accord. God never gave any conference the right to send men like you Methodists do. You can't show it, sir.

Methodist. Let us see. We will turn to Acts xiii. 1, 2: "Now there were in the church that was at Antioch certain prophets and teachers. . . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Here we see (1) that the Holy Ghost had called Barnabas and Saul to a certain work; (2) that the Holy Ghost *said to the prophets and teachers,* "Separate me Barnabas and Saul for the work whereunto I have called them." So the Holy Ghost would not send these men out without the indorsement of the conference of "apostles and teachers." I believe you do not believe in the Holy Ghost calling men to special work, and speaking to "apostles and teachers," in conference assembled, telling them who he has called to such and such special work nowadays, do you?

Campbellite. No, I don't. That was in the days of miracles, and I wish you Methodists would stop so much foolishness.

Methodist. The whole of the Bible was written in the days of miracles, and don't you think it would be a good thing if we were to renounce it all on that account? I thought the Acts of the Apostles was all right with you and your brethren. What is the matter with you?

Campbellite. W-e-l-l, the Acts is all right on water baptism, but I think the Holy Spirit does not speak

to people now *directly* as he did to those "apostles and teachers" at Antioch, and I do not believe he directly calls men to preach, or to any special work, nor do I believe that he directs the doings of a Methodist Conference as he did the work of the "apostles and teachers" at Antioch; no sir, that I don't.

Methodist. Peter says: "Of a truth I perceive that God is no respecter of persons" (Acts x. 34); "I am the Lord, I change not" (Mal. iii. 6); "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17); "God is not a man, that he should lie" (Num. xxiii. 19). Here we have (1) "God is *no respecter of persons;*" (2) "I am the Lord, I *change not;*" (3) "With him is *no variableness, neither shadow of turning;*" (4) *God does not lie.* And yet you think God does not deal with his people now as he did in former ages—that is, God did respect the "apostles and teachers" at Antioch enough to *call them to special work*, and *speak to them by the Holy Ghost;* but he *does not* and *will not now* deal with his apostles and teachers in the same way. Then you think God has changed, do you?

Campbellite. W-e-l-l, I don't think the Holy Ghost has anything to do nowadays with sending men as you Methodists send them out from your Conferences. That is man's work, and it takes away the individual rights of men.

Methodist. Then we will go back to Acts xiii. and see just how the "apostles and teachers" did in their conference: "And when they had fasted and prayed,

and laid their hands on them, they sent them away." (Verse 3.) Now, remember the Holy Ghost had said to these apostles and teachers, "Separate me Barnabas and Saul for the work whereunto I have called them" (verse 2); and this third verse tells just how they did it. Now is it wrong for a conference of "apostles and teachers" in the Methodist Church to do just as that conference of "apostles and teachers" did at Antioch?

Campbellite. Y-e-s, I think it is, for I don't believe the Holy Ghost has anything to do with your Methodist Conferences sending preachers all over the country as they do. *I hate such business.*

Methodist. You think it is wrong for us to follow the example of the "apostles and teachers" then, and you hate such business. The devil hates such business, too; but we will go on and see what the Holy Ghost had to do with the sending of the preachers from the Antioch conference to their work. "So they, being sent forth by the Holy Ghost, departed unto Seleucia." (Verse 4.) We have seen that the Holy Ghost told the "apostles and teachers" what to do while they were in conference, and they did it, and what they did was said to be done "by the Holy Ghost," and you think it is wrong for us in our Conferences to follow the example of that conference at Antioch. Whom must we follow?

Campbellite. Why, just follow—I was going to say that you know I don't believe in any Church organization beyond "independent local churches," and that is what Brother F. D. Srygley says about it in the *Gospel Advocate* of January 17, 1895, and he says,

too, that "the *Advocate* feels no interest in nor sympathy for any religious party which does not include all Christians." What do you think of that?

Methodist. Just this: If there is no religious "parties," as Brother Srygley calls them, except "independent local churches," and no one of these "independent local churches" contains all Christians, then the *Gospel Advocate* "feels no interest in nor sympathy for any" independent local church. It is very strange, indeed, that the Gospel Advocate Company favors "independent local churches," and then "feels no interest in nor sympathy for any" one of such parties because it does not contain all Christians.

Campbellite. Y-e-s, that's what you say; but now be honest and tell me what you think of the many arguments made by the Gospel Advocate Company, or organization, against general religious organization.

Methodist. Well, sir; it only amuses me to see that organization making such desperate organized efforts to put down organizations.

Campbellite. I believe I wish to change the subject a little. You know you have stewards, deacons, elders, and bishops in your Church organization, and I say it is all unscriptural. Now give me chapter and verse for all this, will you? No, you won't!

Methodist. That is a considerable jump you wish to make all at once; but if you are getting tired of the Conference work, we will take up

STEWARDS.

Stewards are mentioned several times in the Old Testament and several times in the New Testament. We are all stewards in one sense, but the Bible

speaks of those who had the management of the money affairs of a king, or of a family, as stewards. Take 1 Chronicles xxviii. 1: "And David assembled all the princes of Israel, . . . and the stewards over all the substance and possession of the king." In Luke xvi. 1–7 we have an account of a steward who called up his lord's debtors and allowed them to credit their bills, and this shows that the steward controlled the money affairs of his lord. Now we have stewards who control the money affairs of the Church. Is this wrong?

Campbellite. It looks to me like that would hinder personal consecration and Christian effort.

Methodist. It is the duty of our stewards to see each member of the church once a quarter and encourage them to do their duty toward supporting the church, and please tell me how that could hinder personal consecration and Christian effort.

Campbellite. W-e-l-l, I don't hardly know, but that looks like organized effort, and Brother Srygley and Company say organized effort hinders personal consecration and Christian effort.

Methodist. Out of church money widows are to be cared for, and when the Grecians complained against the Hebrews because their widows were neglected, the twelve apostles said: "Look ye out . . . seven men of honest report, . . . whom we may appoint over this business." (Acts vi. 3.) "And they chose Stephen, . . . and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas." (Verse 5.) Doesn't that look a little like organization, and don't you think it strange the apostles did not see that by this organized effort personal consecration

and individual Christian effort would be greatly hindered? Isn't it a pity that you and the Gospel Advocate organization were not there to show the apostles the trouble they were bringing on the Church, and the great misfortune that would befall personal consecration and Christian effort by poor short-sighted mortals following their example in after years?

Campbellite. Pshaw! You want to run everything to extremes. You know the office of steward in the Methodist Church tempts men to steal, and any man can abuse the office if he is mean enough to do so.

Methodist. Any citizen of the United States can abuse his citizenship—can lie, swear, cheat, steal, defraud, and murder—but does that prove it is wrong to be a citizen of the United States?

Campbellite. N-o, I reckon not; but I d-o-n-'t—

Methodist. Hold a moment. "Moreover it is required in stewards that a man be found faithful." (1 Cor. iv. 2.) This applies to all stewards, and it is a fact that Methodist stewards, with few exceptions, are great lovers of the Church, and faithful in the discharge of all the duties of their office. They love the preachers and look after their support with such diligence that the ministers can give themselves "constantly to prayer, and to the ministry of the word." (Acts vi. 4.) Do you think we are wrong in having stewards?

Campbellite. I—I d-o-n-'t know, but it looks like too much organization to me, though it does look like the stewards relieve the preachers of worldly care, and that gives the preachers more time for prayer, meditation, and study. Yes, that looks like a good arrangement if it isn't too much organization. But what about your

DEACONS?

Methodist. Deacons are ministrants, those who minister, subordinates. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." (1 Tim. iii. 8, 9.) Here we see that deacons must be "grave," not light, frivolous men; (2) not double-tongued—that is, not talk one way to a man's face and another way behind his back; (3) "holding the mystery of the faith"—that is, they must be thoroughly regenerated men, maintaining the "mystery of the faith in a pure conscience." So you see from these requirements that the Church should be very careful who she puts into the office of a deacon.

Campbellite. Church put anybody into an *office*, indeed! I wish you Methodists would stop talking about *offices*, and *officers* in the Church. That sounds like political affairs.

Methodist. Maybe it does to you, but take verse 10: "And let these also first be proved; then let them use the office of a deacon, being found blameless." 1. The Church must first *prove* those whom they would make deacons. 2. If they are found blameless, "then let them use the *office* of a deacon." God has given his Church the characteristics of a man suitable for the office of a deacon, and made it the duty of the Church to elect such men to that office. Don't get scared at the words "office" and "officers," brother.

Campbellite. Somehow I had not noticed that; but tell me how you prove a man before you give him that office.

Methodist. Very well. When a truly regenerated man claims that God has "revealed his Son" in him, that he "might preach him to others" (Gal. i. 16), if his daily walk is consistent with his profession, we license him to preach. If he wishes to join the Conference, we take him *on trial*, give him work for two years, with certain lessons to study. Now, if he does faithful work and lives a blameless life these two years, and stands an approved examination on his studies, we give him the office of a deacon. Is there anything wrong in that?

Campbellite. I don't know, b-u-t what right have you to prove them in such way as that?

Methodist. "Let these also first be proved," says the Word, and if the Bible gives any specific rule for proving them, will you be kind enough to give me chapter and verse for it?

Campbellite. W-e-l-l, I don't remember such a rule just now, but—

Methodist. Hold a moment, brother. If God enjoins it on his Church to prove men before making them deacons, and gives the Church no rule by which she is to prove them, is it not plain that he has left it to the Church to adopt her own rule, provided her rule does not violate his law?

Campbellite. I am not going to say, b-u-t—

Methodist. Just another word, please. Can you show where our rule violates the law of God, or can you give us a better rule?

Campbellite. I don't know that I can just now, for if any man will give himself up to a bishop and his cabinet to send him where they please, and they send him for two years to some backwoods circuit or mis-

sion, and he behaves well under such treatment, I should count him pretty well proved.

Methodist. Then you don't find much objection to our way of making deacons, do you?

Campbellite. I will not say just now, but I wish to hear what you have to say about

ELDERS.

Methodist. Elders are mentioned in the Bible a great many times as great persons; then they are mentioned as aged persons, or rather, great persons are often mentioned as elders, so are aged persons; and then rulers in the Church are mentioned as elders. We will consider them as rulers in the Church. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. v. 17.) Here we learn (1) that elders are rulers in the Church; (2) that those who "rule well" are "counted worthy of double honor"—not abusing their office, but faithfully looking after all the interests under their care; (3) "especially those who labor in the word and doctrine"—that is, preach the gospel faithfully. The Church should liberally support such elders, for the next verse says: "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward."

Campbellite. And you think the elders mentioned in the verse you read were preachers? Well, how do you Methodists make your elders, I mean your elders who preach?

Methodist. We will go back to 1 Timothy iii. 13, and read what is said about deacons who use their office

well: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." When a deacon uses his office well for two years, doing all the work of a faithful minister of the gospel, and stands an approved examination on all the lessons given him, he has "purchased to himself a good degree," and we give him the office of an elder. Is there anything wrong in that?

Campbellite. W-e-l-l, I don't believe one man has any right to rule others in the Church. I believe in personal consecration and individual effort in all religious work ; and I think general organization, which necessitates officers of different rank and authority, hinders such consecration and effort, and I am opposed to your organization out and out.

Methodist. Please tell me just what you do favor, then, will you?

Campbellite. Certainly I will. I believe in independent local churches, organized on a New Testament basis, but no *general* organization, for that always brings in trouble and confusion.

Methodist. As you seem to oppose general organization so much, I will spend a little time on this point. When God would bring his Church out of Egypt, he said to Moses and Aaron: "Bring out the children of Israel from the land of Egypt according to their armies." (Ex. vi. 26.) Again God said of this army: "That I may lay my hand upon Egypt, and bring forth

MINE ARMIES." (Ex. vii. 4.)

Again, it is stated that "the Lord did bring the children of Israel out of the land of Egypt

BY THEIR ARMIES." (Ex. xii. 51.)

Will you please tell me why God did not say, "I will bring them out by personal consecration and individual effort?"

Campbellite. O, you must remember that there were about eighteen hundred thousand Israelites to be brought out of Egypt, and I—

Methodist. Yes, I remember; and according to your idea the correct way would have been to organize them into little "independent local armies," and not attempt to move so large a body under one grand organization, lest "personal consecration and individual effort" be hindered. Don't you think the Lord made a mistake in moving his armies in one body?

Campbellite. But how do you know this grand army was under one general organization?

Methodist. It is perfectly clear that it was. Turn to Numbers x. 1–10, and you will see one of the most perfect systems for governing this army. Notice: 1. The Lord commanded Moses to make two silver trumpets. (Verses 1, 2.) 2. "The sons of Aaron, the priests," were appointed to blow with the trumpets. (Verse 8.) 3. "And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee [Moses]." (Verse 4.) 4. If both trumpets were blown, "all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation." (Verse 3.) 5. "When ye blow an alarm, then the camps that lie on the east parts shall go forward." (Verse 5.) 6. "When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey." (Verse 6.) 7. "They

shall blow an alarm for their journeys." (Verse 6.) 8. "But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm." (Verse 7.) 9. "And if ye go to war . . . against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets." (Verse 9.) 10. "Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings. . . . I am the Lord." (Verse 10.) Now, brother, honor bright, don't that look like perfect, general organization; or does it look like independent local organization?

Campbellite. W-e-l-l, to be right honest, I must confess it looks very much like general organization, and the strange thing to me is, God planned the whole thing and commanded Moses to put it into effect. That looks strange to me, for I know Brothers D. Lipscomb, S. D. Srygley, and the Gospel Advocate Company are all smart men, and they teach that general organization hinders personal consecration and individual effort.

Methodist. Just so; but a ten-year-old child ought to know that a large army cannot move without the *direct, personal, individual* effort of each soldier in the army. The general order was given by God through Moses to the people, and this order was obeyed by an *individual, personal effort of each soldier.* Isn't that plain?

Campbellite. Yes, sir; that seems to be plain, but you did not say all you wanted to about elders, did you?

Methodist. No, sir. "And from Miletus he [Paul]

sent to Ephesus, and called the elders of the Church." (Acts xx. 17.) Paul said to these elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." (Verse 28.) Here we see the Holy Ghost makes elders overseers in the Church of God, so we Methodists are not the greatest sinners in the world because we agree with the Holy Ghost, are we?

Campbellite. I believe we will drop the subject of elders, if you please; but I would like to hear you on

BISHOPS.

I am sure you are very wrong about bishops.

Methodist. Very well; but what objection have you to our bishops.

Campbellite. Well, sir; I object to any set of men taking the general oversight of God's Church, acting as overseers or general inspectors of the Church; that doesn't suit my notion of things at all.

Methodist. I am not after your notion of things, brother, I am after the truth; so we will look up the meaning of the original word—here it is: episcopos, "an inspector, overseer; . . . guardian, one who superintends and provides for the welfare of any one; an overseer, superintendent, bishop, a chief officer in the Christian Church." (Greek Lexicon, W. Greenfield.) Let us now turn to 1 Timothy iii., and read: "This is a true saying, If a man desire the office of bishop, he desireth a good work." (Verse 1.) Here we learn that, whatever the office of a bishop is, it is "*a good work*," and no man can fill the office properly but a truly good man, hence the following qualifications are required before a man is

eligible to the office of bishop. Verses 2, 3: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." A man with all these qualifications can be trusted in any office the Church can give him, can he not?

Campbellite. Yes, but I don't believe the Church has any right to give men as high places in the Church as you give your bishops. It is too great a temptation to pride, vanity, and tyranny over subordinates in the ministry.

Methodist. I must acknowledge that there is great danger in that direction, and the inspired apostle saw that danger, hence he said: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." The Church must not put young, inexperienced men into the office of bishop, but men thoroughly tried with much experience in the ministry.

Campbellite. You'll never get me to give in to your idea of bishops. Why, it would be terrible for a man to be lifted up to so high an office by the Church and then be insnared by the temptations of that office, fall from grace, and be lost!

Methodist. Did you know that Judas was once a bishop, and that he was made a bishop by Christ?

Campbellite. Just the idea of Judas being a bishop —made a bishop by Christ! You must be crazy.

Methodist. Don't get excited, brother! We will go to Acts i., and see if we can find any light on the subject. Speaking of Judas, the divine writer says: "His bishopric let another take." (Verse 20.) Mr.

Webster says: "Bishopric, a diocese; the district over which the jurisdiction of a bishop extends." That makes it plain enough that Judas was a bishop, does it not?

Campbellite. W-e-l-l, it does seem so, but I never noticed that before. Judas a bishop—made a bishop by Christ; and then Judas fell, and finally put an end to his own life!

Methodist. Yes, sir; that is all true; and when the apostles and disciples (in all "about a hundred and twenty," verse 15) wanted another bishop to take the place "from which Judas by transgression fell" (verse 25) "they appointed two, Joseph . . . and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen. . . . And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." (Verses 23–26.) Matthias was not a novice, for Peter said: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, . . . must one be ordained to be a witness with us of his resurrection." (Verses 21, 22.) This was the first official act of a Conference after Christ's ascension—the election of a bishop. They committed the matter to God in prayer, and then cast their lots, trusting God to direct them, and the "lot fell on Matthias." Isn't that clear?

Campbellite. W-e-l-l, it may be to you, but I don't like your way of making bishops sort of supreme judges in the Church.

Methodist. You don't? Now, if Judas was a bishop, were not all of the twelve bishops?

Campbellite. I—I—suppose they were all on an equality, so far as their office was concerned.

Methodist. Now let us read Luke xxii. 29, 30. Here Jesus says to his apostles: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Here we see (1) that Jesus appointed to his bishops "*a kingdom*" (who ever heard of a kingdom composed of "independent local organizations?);" (2) that they should eat at his table in his kingdom; (3) that they should "sit on thrones judging the twelve tribes of Israel." Since the days of Jacob the Church of God has been propagated under the name of the twelve tribes, as shown in "Grub Ax." So we see here that Jesus appointed bishops to *thrones, judges,* in his Church. Are not those who occupy *thrones* in a kingdom the highest officers in the kingdom?

Campbellite. Certainly they are, and I suppose you mean to say that bishops are the highest officers in the Church of God. Is that what you mean to say?

Methodist. I just mean to give you what the Bible says about it, and that is the way the Bible makes it. You say, "*Follow Christ,*" do you not?

Campbellite. Yes, sir; that is what we teach when we stand on the bank of a stream of water just ready to lead one who wants to obey the gospel down into the water. Yes, we cry loudly then, "Follow Christ;" but I—I—

Methodist. O yes, I see now. When you are about to dip some one into the water you cry out, "Follow

Christ;" but when we follow Christ and his apostles in electing bishops to the highest office in the Church, you cry out with horror, "Unscriptural! too much organization, destroying personal consecration and hindering individual effort." Is that it?

Campbellite. Now, look here; you seem to want to ridicule me, and I won't take it. You know we don't believe in your Methodist bishops taking the highest office in the Church, and sitting as judges over the Church. No, sir; that we don't.

Methodist. By a certain class many objections were raised against the judges over Israel in olden times, and your objections only prove that poor humanity is the same now that it was in the days of Korah, Dathan, and Abiram. (See Num. xvi.) But I wish to call your attention again to the third chapter of First Timothy. You remember that I gave you some of the characteristics of a bishop as they are recorded in that chapter, and those I gave you showed that he must be a thoroughly good man, but that is not all—he must have ability as a ruler. Read verses 4 and 5: "One that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the Church of God?)." Now, will you be kind enough to tell me why Paul refers to his capacity to *rule well* as one of the essential qualifications to his eligibility to the office of a bishop if a bishop is not to rule in the Church?

Campbellite. W-e-l-l, I don't know that I can tell just now.

Methodist. You certainly see that there is no point in what the apostle says if a bishop has no authority

to rule in the Church. Notice his language again. After he speaks of a bishop ruling his own family, he says: "For if a man know not how to *rule his own house, how shall he take care of the church of God?*" The idea is, if he is a failure in his family government, he would be a failure in Church government, and therefore not suitable for a bishop. Isn't that plain enough?

Campbellite. I—I must confess that it does look that way.

Methodist. Then you don't think we are "sinners above all men" because we have bishops who fill the chief offices in the Church, do you?

Campbellite. W-e-l-l, I reckon not, but it looks like giving men a place in the Church that will enable them to impose on their subordinates in the ministry if they wish to do so. Don't you think so?

Methodist. Certainly I do; and that is just why the apostle was so careful to give all the characteristics of a man suitable for the office of a bishop. Now read carefully all of these characteristics again, and tell me, do you believe any man who has all these traits and maintains them through life will use his authority or position to impose on any one, even the most obscure?

Campbellite. Of course not; let me see. "A bishop then must be blameless, . . . vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the church

of God?). Not a novice." (1 Tim. iii. 1-6.) I must confess that I would not be afraid to trust such a man as that all along the line, but do you think all of your bishops prove to be just such men from the time they are elected bishops to the day of their death? Honor bright, now.

Methodist. Not in every case. Possibly most of them at some time, under some circumstances, depart a little from the Golden Rule. Remember, Judas was put into this high office by Christ, and he fell and was finally lost, but Christ did not do away with the office and disband his college of bishops on that account. Peter denied his Lord, lied and swore to it, but repented; others may have made mistakes, but notwithstanding all this, Jesus appointed them to a kingdom, gave them the highest place in his kingdom (Church), even thrones, and the right to judge his people. (Luke xxii. 29, 30.) So if some of our bishops do wrong, that does not argue that the office of bishop should be done away, but that we should be very careful to measure the men whom we elect to that office by the rule Paul gives us, and that we pray for them daily, and "esteem them very highly for their work's sake."

Campbellite. Somehow I can't help thinking that an office in the Church which gives men so much authority, and so much advantage over other men, ought to be abandoned.

Methodist. What do you think of the office of President, governor, and judge in our country? Have not all of these offices been abused by unfaithful men? Indeed, do you know of any office in Church or State that has not been abused? Do you think it would be

well to abandon all offices and all government because men put in these offices to administer the law are often unfaithful?

Campbellite. That is a very different thing. Men in civil offices are under the laws of the civil government, and can be punished for wrongdoing. Don't you see?

Methodist. Yes, I see; and men in ecclesiastic offices are under ecclesiastic laws, and can be punished for wrongdoing also.

Campbellite. W-e-l-l, I must say you Methodists have more Scripture for your organization and itinerant ministry than I thought you had, but I don't like your way of sending preachers. Just think of taking a man up and sending him to a mission, circuit, or station, without consulting him about it. That doesn't suit me; no, sir.

Methodist. Well, can you show that Paul, Barnabas, Judas, and Silas were consulted about their appointments before they were sent out by the Conferences held at Antioch and Jerusalem, as already shown you in Acts xiii. 1–4 and xv. 25–27? If so, please give me chapter and verse.

Campbellite. W-e-l-l, I don't remember any verse that says they were consulted, but it looks like preachers would starve if a man with a family is just sent anywhere without consulting him first. I'd be afraid to risk that plan.

Methodist. You would? Did you ever hear of a Methodist preacher starving?

Campbellite. No, I believe not; b-u-t I—

Methodist. Hold a moment. I have shown you that the itinerant plan of sending preachers is God's plan.

Do you think God would make a plan that would starve his ministers?

Campbellite. It doesn't look like he would, b-u-t you—

Methodist. Just a moment. Do you know any better plan for sending the gospel "into all the world" than ours is?

Campbellite. I must confess I do not; and it seems strange to me, too, for the Gospel Advocate organization, and our brethren generally, teach that the whole plan is wrong.

Methodist. I know they do, and the Gospel Advocate institution often publishes such notices as this: "Brother A. is now ready for evangelistic work, and any church desiring his services would do well to write to him at No. — — Street C." Was that the apostolic plan? Can you give me chapter and verse for it?

Campbellite. W-e-l-l, no; and I am getting to think that institution is doing a good many things they have no chapter and verse for.

Methodist. Just so; I rather think they would fail to find chapter and verse for such an institution or organization as the Gospel Advocate Publishing Company, association, or society. But I was going to say, you have noticed that all Methodist churches have pastors, while in your Church many of your churches have no pastor, and often have much trouble to get some one to preach for you.

Campbellite. Yes, but we get the one we want. If I get a man to do work for me, I want to say who he shall be, don't you see?

Methodist. Yes, I see; but I have always believed

God's ministers were doing God's work, and not yours; so God sends them where he wants them to go. Besides, you do not always get the preacher you want most, for often you write to your first choice and he is engaged, or wants more money than you can pay, and sometimes you write to the fourth man before you get a preacher, so you often get *fourth choice*, or none. So you can't improve on God's plan.

Campbellite. I am getting tired of this subject anyway, and I must say you have changed my views on some things, but I am not quite ready to give in to your views yet. Somehow it will run in my mind that independent local organization must be the Bible plan, or our leading men certainly would not hold to that plan. You see we do not believe there is any organized whole which includes these independent local organizations.

Methodist. In 1 Samuel xvii. 26, we read about the

"ARMIES OF THE LIVING GOD."

Now, armies are composed of individuals organized into companies, companies organized into regiments, regiments organized into brigades, brigades organized into divisions, and on up to the grand army, with "captains over thousands, captains over hundreds, captains over fifties, and captains over tens." (Deut. i. 15.) Then we read again: "And the general of the king's army was Joab." (1 Chron. xxvii. 34.) Now, how could the "living God" have an army on your plan of "independent local organizations?"

Campbellite. W-e-l-l, I don't know exactly, b-u-t I—

Methodist. Yes, no doubt; but we read in Ezekiel

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i. 15–20, speaking of the work of the Church of God in the earth, the prophet says: "Behold one wheel upon the earth by the living creatures. . . . And their appearance and their work was, as it were, a wheel in the middle of a wheel. . . . And when the living creatures went, the wheels went by them, . . . for the spirit of the living creature was in the wheels." Here is perfect organization, perfect agreement between the wheels and the one great "wheel upon the earth"—general organization and suborganization under it, or "a wheel within a wheel." Now, will you tell me how you could make a wheel by your plan? For instance, an independent local hub, sixteen independent local spokes, two independent local fellies, and one independent local tire, no one of these having any connection with any or all of the others by general organization. Tell me, will you?

Campbellite. W-e-l-l, I don't see just how it could be done, b-u-t—

Methodist. Then maybe you can tell me how we could have the

UNITED STATES

by your plan. Say, independent local districts, independent local counties, and independent local states, none of these independent local organizations having any connection with any or all of the rest by general organization, how do you say we could have the United States Government by your plan?

Campbellite. I believe I will just give it up; but I notice you have been jotting down our conversation. Will you let me have it till we meet again? I wish to look over all of your points with

GREAT CARE.

Methodist. Certainly. And will you give me your decision when you get through?

Campbellite. Yes, sir; I will. Good-by.

LAST MEETING.

Methodist. Good morning, brother. I hope you are now ready to give me your conclusion, as you have had several days to weigh the matter, and I hope you will be perfectly frank, and feel free to utter your whole mind on the subject.

Campbellite. I am ready, sir; for I have gone over all the ground carefully, weighing every text you used, and I am surprised to find everything in favor of organization, nothing opposing it.

Methodist. Will you be kind enough to give me the points we have made in regular order while I write them down?

Campbellite. Yes, sir; you showed (1) that Joseph by inspiration of God effected general organization in Egypt to save the people from starvation (Gen. xli. 33–35); (2) that the people were saved by this organization; (3) that God appointed Moses as leader of the people when he would bring them out of Egypt; (4) that Moses called together the elders of the people and organized them for the work; (5) that so perfect was this organization, when the Passover was to be observed by about eighteen hundred thousand people, it was only necessary for Moses, the bishop or leader, to call the elders of the people together and instruct them, and the work was done (Ex. xii. 21); (6) that after leaving Egypt Moses completed the organization for the government of

God's people by appointing "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" (Ex. xviii. 25, 26); (7) that the God of the Old Testament is the God of the New Testament; (8) that God does not change; (9) that we Campbellites talk like there were two Gods, one of the Old and the other of the New Testament; (10) that God always appointed his own prophets, priests, and kings; (11) that he protected them against usurpers; (12) that Solomon organized the workmen, one hundred and fifty thousand men, when he would build the temple of the Lord; (13) that he appointed over them three thousand and six hundred overseers (2 Chron. ii. 2); (14) that organization was God's order in Old Testament days; (15) that he gave orders as to how Israel should pitch their tents; (16) also the order in which the army should move; (17) that Solomon gave the exact number that should bear burdens, hew in the mountains, and oversee; (18) that God demanded that his Church should be supported in a systematic way, and demanded tithes for that purpose (Lev. xxvii. 30, 32); (19) that Paul takes a human body as an illustration of the Church or body of Christ (1 Cor. xii. 26); (20) that no hand, foot, eye, nor ear has the right to proclaim itself an independent local organization, having no connection with, and in no way under the control of the general organization of the body; (21) that God set in the Church apostles, prophets, teachers, helps, governments, as the various members are set in the human body; (22) that Jesus organized for his work on earth (Mark iii. 13, 14); (23) that he appointed to his apostles a kingdom, and gave them thrones—made

them judges (Luke xxii. 29, 30); (24) that Jesus followed the Father's plans as a God of order; (25) that God is the Author of general government (Rom. xiii. 1–6); (26) that the apostles, elders, and teachers held conferences (Acts xiii. 1–6); (27) that they sent out preachers from these conferences (Acts xv. 22); (28) that the Holy Ghost directed these conferences in sending the preachers (Acts xiii. 2–5, xv. 28); (29) that the apostolic Church had stewards in it (Acts vi. 3); (30) it also had deacons in it (1 Tim. iii. 8–10); (31) it had elders in it, and these elders were preachers (1 Tim. v. 17); (32) it had bishops in it also; (33) that Judas was a bishop in the Church (Acts i. 20); (34) that the first official act of the apostles and brethren after Christ's death was to elect a bishop to take the place from which Judas fell (Acts i. 23–26); (35) that all the apostles were bishops; (36) that Jesus appointed his bishops to the highest offices in his Church (Luke xxii. 29, 30); (37) that there could be no such thing as Ezekiel's "wheel within a wheel" by our plan of independent local organization; (38) that there could be no such thing as the army of the living God by our plan; (39) that our plan would destroy the Government of the United States; (40) that we have no showing in the Bible for our plan, but that—

Methodist. There, brother; that will do. Now give me your conclusion.

Campbellite. Well, sir; I am done with Campbellism. I see now that all their cant about all Christians being united, then their bitter opposition to general organization, does not coincide with common sense; that if every society is an independent local

organization, having no connection with any other, then their whole Church is nothing but divisions from end to end—a kind of every-fellow-for-himself concern, with an avowed purpose to oppose, fight, and ridicule everybody and everything that does not do just as they do. Now, I wish to state that I slipped quietly into the back part of your church last Sunday night and heard you preach, and one thing you said showed me plainly why I had not been able to see these things before.

Methodist. What expression do you refer to?

Campbellite. You said: "If I teach my child from his childhood to manhood that he belongs to all the family there is on earth; that we are absolutely right and all other families are totally wrong, and he must be very careful to keep himself aloof from them and constantly oppose, fight, and ridicule them for not having a bucket that holds just the same amount of water ours holds, what is my boy when he grows up to manhood with these ideas firmly fixed in him? Nothing but a first-class bigot. It is perfectly natural that he should esteem himself more highly than he ought, and his neighbor much below his real worth. Just so with Churches. When a man gets it thoroughly drilled into him that he and all others who have been just as deep into the water as he has been are the only people on earth who are right, he is then a first-class Pharisee or religious bigot, not knowing his own religious state and not capable of appreciating true piety in those who do not pronounce his shibboleth." This set me to thinking, and I determined to lay aside all prejudice and all idea of my superiority over others because I had

been a little deeper into the water than they, and I can now see that God is the Author of religious organization and I am for it. One of the illustrations struck me with force also.

Methodist. Which illustration was it?

Campbellite. The one where Paul takes a human body as an illustration of the Church of Christ. By our plan there could be no human being on earth. Just think a moment: ten independent local fingers, ten independent local toes, two independent local arms and hands, two independent local legs and feet, two eyes and two ears, one mouth and one nose, one head and one body, and thousands of independent local hairs—none of these having any connection with any other, nor connected in any way with a general organization composing the whole man. Such nonsense; I will be guilty of it no more. Think again of Moses, without any general organization, going round from house to house to get more than a million and a half of people to hold a Passover the same night; think of the head of each family saying to him: "Who are you? I'll have you to know that I am the head of an independent local family, having no connection with any other family or organization, and what right have you to interfere with my individual affairs?" Without general organization, all Egypt would have starved in the famine. Yes, sir; I am thoroughly convinced that perfect organization is God's order, and that it is the only way to secure general individual effort.

Methodist. Was there anything else in my sermon that impressed you?

Campbellite. Yes, sir; two other points. You said:

"Some one said to me recently, 'Some of the Christian brethren are calling you hard names because you call them Campbellites. They are out of humor about it.' I told the gentleman that my true name was John Harmon Nichols, but that the name was not all that I had; that it was about the last thing about me, so I would not quarrel with them about what they called me. If I had nothing but the name, I would fight them to the last inch of my strength, if they called me by another. Christ was called the chief of devils, but he did not quarrel with anybody about it, because he had something more than a name. You will notice when a man has nothing but a name he is very sensitive about his name, for that is his all." The other point was this: "Some people, when they hear a sermon that has no water baptism in it, say: 'That man did not preach the gospel. He did not tell sinners how to be saved.' Such people would reject the preaching of Jesus Christ if he were here preaching as he did when he was on earth. His great Sermon on the Mount would fall condemned at their feet because it had no water in it—no salvation for poor sinners where there is no water. All of his gracious healings and pardons granted to poor sinners would be bogus in the eyes of such people because he did not immerse his subjects in water. With such people Christ would stand no better chance now than he stood with the old Pharisees who taught that 'except a man be circumcised, he cannot be saved.'" That struck me with great force, for I believe it is true. The good Lord save me from Phariseeism.

Methodist. Amen! My brother, always remember

that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (Gal. vi. 15.) And don't forget that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. v. 17.) And "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (1 John iv. 13.) "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.) Good-by, my brother; "God be with you till we meet again."

Campbellite. Just one question before we part: Please explain Ephesians ii. 21 before I go, and I will be obliged.

Methodist. I thank you for calling my attention to that passage; I will read it. Speaking of the Church of Christ being built upon the foundation of the apostles and prophets, Paul says: "Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." That is, as thousands of pieces of timber, nails, etc., are organized into one building, so the Church of God is composed of the vast multitudes of good men and women, children and all, organized into one grand army of the living God. On the plan of independent local sills, sleepers, studding, joists, rafters, flooring, ceiling, weather boarding, shingles, and nails, we would not have many houses in this country.

Campbellite. That is so. Thank you. Good-by. Peace be with you.

THE GRUB-AX.

ERRORS ON INFANT BAPTISM GRUBBED UP.

(57)

THEOLOGICAL GRUB-AX.

HAVING been raised a farmer, and taught the use of the grub-ax, I have been casting about for a similar tool which might be used in extracting roots of error from the ecclesiastical field. I have made the discovery, and in this little book will reveal the secret, and show how the ax has been used in grubbing up the tap-root of a great error. The difference between *shrubbing* and *grubbing* is very marked Shrubbing is taking off a shrub even with the top of the ground, leaving the root in the soil to send up five sprouts where it had only one before; while grubbing is taking out every root. The grub-ax is a much more valuable tool than the shrub-ax, though the shrub-ax is in more general use in the ecclesiastical field. The shrub-ax is made of orthodox iron, pointed with sarcasm, and tempered with stubbornness. The grub-ax is composed of Bible steel, pointed with love, and tempered with the Holy Ghost. This wonderful ax, faithfully used, will soon clear the ecclesiastical field of all shrubs of error; and where the deepest grubbing is done, there the richest plants of truth will grow. Take the grub-ax, brother, and pour in the licks. Rocks and dirt alike will crumble before it, and the more it is used the brighter and sharper it wil be.

GRUBBER

INTRODUCTION.

In regard to the Church of God there are three theories, viz.:

1. The Church of God now in the world is the same Church to which Abraham, Isaac, Jacob, Moses and all the prophets, belonged and infants have a right to membership in it.

2. There is no true Church of God now on earth, except the Church which was organized by John the Baptist *somewhere* in the wilderness, *some time* during his public ministry; and children have *no right* to membership in it.

3. The only true Church now in the world is the one which Peter organized *in Jerusalem on the day of Pentecost;* and it would be *very sinful* to admit infants to membership in it.

Now, it requires only about one-half of an ordinary eye to see that *two* of the above theories must be incorrect. Having been concerned for some time to know which one was correct, I took quite an interest in a dialogue I heard on the subject, and propose to give all concerned the benefit of what I heard. My hearing is very acute, and I think I shall be able to give the dialogue just as it was spoken.

The parties engaged in the dialogue seemed to be plain, common-sense men, and took it after the fashion of "club-fist"—take it off or I will knock it off. They did not discuss each other, but they did discuss each other's doctrine.

Yours, with much respect,

GRUBBER.

April 25, 1882.

CHAPTER II.

The Grub-ax.

Campbellite. Good-morning, Brother Methodist; I am happy to meet you this fine day. I hope you can spare the time to give me some information in regard to some of the doctrines taught by your Church, as they are contrary to what I understand the Bible to teach.

Methodist. Certainly; I am at your service.

C. Your book of Discipline says that the "written word of God is the only rule, and the sufficient rule, both of our faith and practice." In reading my Bible, I fail to find any thing said about infant baptism. You Methodists baptize infants, and I would thank you for the scripture on the subject.

M. You shall have it, provided you will explain one thing you said in your sermon last night. You said, "When I ask sinners to come and confess Christ and obey the gospel, I do not invite them to the Methodist, Baptist, or Campbellite Church, but I invite them to Jesus." What did you mean by that?

C. I meant, (1) they must believe that Jesus Christ is the Son of God; (2) they must repent of their sins; (3) they must make the *good confession;* and (4) *be baptized.*

M. According to your doctrine, then, no one can come to Jesus without water baptism.

C. That is my doctrine, *strictly.*

M. Have all whom Jesus invites to him the right to come?

C. Certainly, they have; I suppose no one ever doubted that.

M. I will now give you one verse: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Mark x. 14.) Luke says they were "infants" (Luke xviii. 15). Now, we will try this scripture by your own theory: (1) You say all whom Jesus invited have a right to come; (2) no one can come without water baptism. Conclusion: Infants have been invited by Christ, therefore they have a right to baptism, according to your own theory. Will you have yours baptized?

C. O that is not fair; I did not see what you were driving at. Of course I cannot have my children baptized, for they are good enough; they do not need it.

M. Good enough? Do you think they are as good as you are?

C. They are much better than I am; but baptism would bring them into the Church, and that would not do.

M. Pardon me, please—are you in the Church?

C. O yes; I have been baptized, and that brought me in.

M. Look at your theory again: (1) You are in the Church; (2) your children are better than you are; (3) yet it would be very wrong to bring them into the Church. How is that? Are your children too good for the Church?

C. O no; but they have never sinned, and they do not need baptism until after they have committed sin; and they are not entitled to Church-membership until after baptism.

M. Actual sin, then, is a prerequisite qualification for Church-membership, is it? That would exclude Christ, for "he knew no sin."

C. You do not seem to understand me. I mean that if my children were to die, just as they are, *without being brought by baptism into the Church*, they would go to heaven.

M. Look at your theory again: Your children are better than their father—good enough for heaven—and yet they must be denied a place in the Church of God! Is the Church on earth purer than heaven, or what is the matter?

C. I think the Church on earth and heaven are *very different.*

M. Hear St. Paul on the subject: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. iii. 14, 15.) Here Paul calls the Church a family, part of which is "in heaven," and part "in earth." Now, you think if your children were to die they would be recognized as members of the family "in heaven," but it would be wrong to recognize them as members of the family "in earth." Suppose a family going West were to leave some of the members at the old homestead to settle up some business, and then join the other members in the West; and suppose a little babe belonging to the family was left with those who remain at the original home, and the brothers and sisters should say, "We must not recognize this babe as a member of the family here, for doubtless our new home will be quite different from this one, and the babe will be a member of the family when it gets to our new home, of course; but it would be wicked to recognize it here," and cast the helpless little thing off, what would you think of their conduct?

C. I would think it very cruel and unjust to the child.

M. Then if (as Paul says) the Church on earth and in heaven is one family, and all children are recognized as members of the family in heaven, how cruel and unjust must it be for you to deny your children membership in the family on earth!

C. I must go now, but I will see you to-morrow, and we will talk about the "setting up of the kingdom," if it suits you.

M. That will suit me very well. Good-evening.

SETTING UP THE KINGDOM.

C. Now, Brother Methodist, I have come to remain with you until we settle this question of infant baptism, and I

want it settled by the Bible. You teach that the Christian Church is a continuation of the Jewish Church, or kingdom. Now, if that is so, who occupied that throne while Christ was on earth?

M. Jesus Christ.

C. There, now! I thought so! Did n't you know that Christ was not a king until Pentecost; that he went to heaven and took his seat on his throne, and sent the Holy Ghost at Pentecost to tell Peter that he was on his throne, and that it was time for him to set up the kingdom? Christ never was a king until Pentecost.

M. What book is that you have under your arm?

C. It is the New Testament. You Methodists are such folks to dodge, I brought it along to set you right and keep you right.

M. Please turn to Matt. ii. 2, and read will you?

C. Yes, sir: "Saying, Where is he that is born King of the Jews?"

M. How is that? Those "*wise men*" say Jesus was born a king, and you say he was not a king till Pentecost. There must be a mistake somewhere.

C. He certainly could not have been a king before his kingdom was established, and it was not established until Pentecost.

M. You and those wise men for that. Please hand me your Testament. Now, let us see. When Jesus was on trial, Pilate asked him, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John xviii. 37.) Here Jesus acknowledged that he was a king born to that end, and Pilate believed it, for he "wrote a title, and put it on the cross . . . Jesus of Nazareth, the King of the Jews." (John xix. 19.) And Pilate could not be induced to change this title.

C. I thought I had read in the Bible that Christ was made a king at Pentecost.

M. Mr. Brent's "Gospel Plan of Salvation" reads that way, but Christ's plan does not.

C. Then, if Christ was a king, what throne did he occupy, and over whom did he rule?

M. I will let Isaiah and the apostles answer. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa. ix. 7.) "And the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." (Luke i. 32, 33.) We see from these passages, (1) that the throne of David was the only throne promised, and the only one given to Jesus; (2) that of the increase of his government and peace there shall be *no end* upon the throne of David, and upon his kingdom; (3) that he should reign over the house of Jacob, or Israel, *forever*. Did David ever sit upon the throne of that new kingdom which you say was set up at Pentecost?

C. Pshaw! You have missed the whole thing. Give me one verse from Acts, and I will accept that.

M. Very well. "Therefore being a prophet, and knowing that God had sworn with an oath to him (David), that of the fruit of his loins, according to the flesh, he would raise up *Christ* to sit on his throne." (Acts ii. 30.) So, you see, on the very day of Pentecost it was stated that Christ should sit on the throne of David. Now, if the Jewish Church was just about to be done away, and a new Church just going to be organized, this would have been the *time* and *place* for Peter to have made some mention of it, would it not?

C. Well, *it may seem so to you.* Who were the apostles to rule over? Had they the right to rule anybody?

M. Yes. From Washington to Garfield, our Presidents have had subordinate officers; and from David to Christ, all who sat upon the throne of God's kingdom had their

subordinate officers. The apostles were Christ's subordinate officers. They had no authority to rule in the Church, except as it was given them by Christ. We will consider the position of the apostles in the Church under the following head, viz.:

WHO WERE THE APOSTLES APPOINTED TO JUDGE?

C. Now, Brother Methodist, be very careful to confine yourself to the Bible on this point, for it is very important that we should know whether they were to rule in the new Church or in the old Jewish Church.

M. I am not willing to advance an idea that cannot be fully sustained by the Bible.

C. Tell me, then, who the apostles were appointed to judge or rule.

M. The twelve tribes of Israel.

C. Astonishing! Don't you know that the new Church which was organized at Pentecost has no connection whatever with the twelve tribes? How could the apostles rule in an organization that was done away at Pentecost?

M. I will let Jesus answer. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii. 29, 30.) Is that satisfactory?

C. I will study that passage some, for the apostles must have ruled over the new Church, I think.

M. When you study it, please note the following points: (1) It is the words of Jesus just after he had instituted his Supper; (2) Jesus placed his table in the twelve tribes, for the passage reads, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes;" (3) the twelve tribes sprung from the house of Jacob; and (4) I have showed you that Christ reigned over the house of Jacob. (Luke i. 33.) Seeing that the Lord placed his table in the twelve tribes, and you say the new Church has

no connection with the twelve tribes, I should like to know who placed the table which you call the Lord's table in that "new Church."

C. You think, then, that Christ and his apostles did not establish a new Church, but continued the Jewish Church under the name of the twelve tribes.

M. That is my belief. Will you accept it?

C. I will not, unless you give me some proof from the Acts of the Apostles.

M. Very well. When Paul spoke in his defense before Festus and Agrippa, he said: "Unto which promise our twelve tribes instantly serving God day and night hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." (Acts xxvi. 7.) Observe the following points: (1) Paul claimed no other hope than the hope of the twelve tribes; (2) he uttered this language twenty-six years after Pentecost; (3) if there was a new Church established at Pentecost, it seems that Paul did not belong to it, or he would have had the hope of the "new Church," and not of the twelve tribes. Do you wish any further proof?

C. Yes, sir; as this is a vital question, I want all the proof I can get. Can you give me any thing from the Epistles?

M. Certainly. "James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James i. 1.) From this you see that James dedicated his Epistle to the twelve tribes, and not to "new Church." Now, remember that James wrote thi Epistle several years after Pentecost, but he does not seem o have heard of that "new Church." Did any inspired apostle ever address a letter to the "new Church?"

C. I do not remember that they did; but we will be all right when we get to heaven. God knows his true Church.

M. Let us see if we can find any mention made of the

"new Church" in connection with heaven. In speaking of the heavenly Jerusalem, St. John said it "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." (Rev. xxi. 12.) Now, if God established a "new Church" at Pentecost, and did away with the Church in the twelve tribes, as you teach, does it not look strange that he did not have its name written somewhere about the heavenly Jerusalem?

C. I do not understand that. I am getting worried with this matter, anyhow, and I wish to dismiss this twelve tribe business, and talk with you on the subject under the title of kingdom. I know I can sustain my theory under that head.

M. I will take great pleasure in talking to you about the kingdom, but I wish to add another thought to this "twelve tribe business," as you call it. Let us enter into the "new Jerusalem," and see if there has been any arrangement made there for the "new Church." "On either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." (Rev. xxii. 2.) There, you see, is fruit representing each of the twelve tribes, but none to represent the "new Church." Now, I will sum up some of the points I have made. (1) If there was a "new Church" established at Pentecost, Christ did not rule it, for he ruled the house of Jacob, or the twelve tribes; (2) the apostles had no care over it, for they were appointed "judges of the twelve tribes;" (3) the Lord did not give it any table, for he put his table in the twelve tribes; (4) God did not appoint any apostle to write an epistle to it; (5) its name is not written on any one of the gates of the new Jerusalem, but the names of the twelve tribes are written there; (6) there is nothing in heaven to represent it, (7) there is no mention made of it in the Bible.

KINGDOM OF GOD.

C. Now, Brother Methodist, I am going to prove by the Bible that the kingdom, or Church, of Christ was organized on the day of Pentecost.

M. I shall gladly hear you. But tell me, do you believe that God has a *visible* and an *invisible* kingdom in this world?

C. No. I know nothing of an invisible kingdom. You Methodists are always talking about something that nobody understands. Where did you get such an idea as that?

M. From the Bible.

C. Well, I would like to have chapter and verse.

M. Paul says the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) Righteousness, peace, and joy in the Holy Ghost, are all invisible, and yet Paul gives them as the component parts of God's kingdom. Now, if all of the parts of God's kingdom are invisible, is not the kingdom invisible?

C. It would seem so; but I must have more proof before I can accept that doctrine.

M. Very well. Jesus said to his followers, "The kingdom of God is within you." (Luke xvii. 21.) Observe that he does not say "the kingdom of God shall be in you after it is established at Pentecost," but he said "is within you" Is that satisfactory?

C. W-e-l-l, you admit that there is a visible kingdom.

M. Certainly I do; and the visible kingdom has good and bad people in it, while the kingdom of grace, or spiritual kingdom, does not contain one bad person.

C. How do you know the visible kingdom has bad people in it?

M. By Christ's own language: "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the ba ay. So shall it be at the end

of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." (Matt. xiii. 47–50.) Observe, (1) the kingdom is like the net; (2) the net caught good and bad; (3) good and bad people get into the visible kingdom; (4) the angels will sever the wicked from among the just, and cast them into the fire; (5) so we see that some who are in the visible kingdom will be cast into hell at the last day.

C. I am surprised that I never noticed that before. How do people get into these kingdoms—the visible and the invisible?

M. By water baptism, administered to the visible man, we are brought into the visible kingdom; by spiritual baptism, administered to the spiritual man, we are brought into the spiritual kingdom. So you see that a visible ordinance brings us into the visible kingdom, and an invisible ordinance brings us into the invisible kingdom.

C. You talk like there were two men in one man, one visible and the other invisible. Can you give me chapter and verse for that?

M. Yes, sir. "Though our outward man perish, yet the inward man is renewed day by day." (2 Cor. iv. 16.) You see, Paul speaks of two men—the body, or outward man, is visible; the soul, or inward man, is invisible.

C. That does seem to be so; but what does that have to do with setting up the kingdom, or infant baptism?

M. I wanted to show you that God had an invisible kingdom, which cannot be entered by any one except those who believe on the Lord Jesus Christ; and that he had a visible kingdom, into which all persons should be admitted in infancy. The net gathered *all* kinds—big, little, old, young, good and bad. Taking bad fish into the net did not make them good; nor does taking bad people into the visible kingdom of God make them good, but it gives them better opportunities for becoming good than they could have out of the kingdom

C. How do you prove that we get into the "invisible" kingdom, as you call it, by the Holy Ghost?

M. By the language of Christ and his apostles.

C. Will you give me chapter and verse?

M. Certainly. "Go ye into all the world, and preach he gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16.) It had been said of Jesus, "He shall baptize you with the Holy Ghost." Jesus, then, is the administrator of Holy Ghost baptism, and faith is the condition on which it is received; so "he that believeth and *is*"—in the act of believing—"baptized" with the Holy Ghost "shall be saved" from past sins.

C. I always thought that meant water baptism. What leads you to believe it means Holy Ghost baptism?

M. The "signs that should follow them that believed" were the signs that followed Holy Ghost baptism; and Paul said, when speaking of the body of Christ, or the invisible kingdom, "For by one Spirit are we all baptized into one body." (1 Cor. xii. 13.) Again: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor vi. 11.) You see from these passages that the Holy Ghost is applied to the spiritual, or *inward, man,* and *washes him, justifies him, sanctifies him,* and *baptizes him* into the invisible kingdom.

C. Look here, brother, you have got my head to wool-gathering, and you have dodged around and kept me from my point. Now, let us talk *directly* about

SETTING UP THE KINGDOM, OR CHURCH.

I wish you to understand that what I have to say relates to the visible kingdom of God, for I know nothing of the invisible kingdom about which you speak. I say the Church of God was established on the day of Pentecost, in the city of Jerusalem, by the Apostle Peter, and I can prove it by the Bible.

M. Well, if you can, that will certainly settle the question so far as I am concerned. Please give me the scripture.

C. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. ii. 44.) Jesus said, "Upon this rock I will build my Church." (Matt. xvi. 18.) Now, it does seem to me that if any man would just lay aside prejudice, these two passages would convince him that the Church was to be established after Christ spoke this language, and the day of Pentecost was certainly the day on which it was done. Now, I would like to know how you will set these two passages aside.

M. I do not wish to set them aside. I will let the divine writers explain them. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." (Amos ix. 11.) Now, if we can find what this prophecy referred to, it will enable us to get some light on the passages you quoted. Let us read Acts xv. 15, 16: "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." The apostles were considering the matter of circumcision, and also the reception of the Gentiles into the Church; and they declared that God put no difference between the Jews and Gentiles, and that bringing in the Gentiles was "building again the tabernacle of David, and setting it up." Now, the passages you read cannot refer to any other Church than the one referred to in the passages I have just read, and they do not refer to establishing a new Church but to "building again the tabernacle of David as of old." That accords with Christ sitting on the throne of David, as I have already proved in another chapter.

C. I am not ready to yield my point yet; for if you prove that the present Church is a continuation of the Jewish Church, I do not see how we can avoid infant membership,

for they were certainly in the Jewish Church. But I think the Jewish Church was a type of the Christian Church.

M. That cannot benefit your theory, even if it were true; for if children were in the type, they certainly should be in the antitype, unless you can find a special command from God to leave them out, for they were put in by his special command.

C. I do not remember any command to leave them out; but I cannot accept your doctrine, because there is not sufficient identity between the old and new Church.

M. I think there is: 1. They have the same Saviour. The promise to Abraham was, "Thy seed, which is Christ." (Gal. iii. 16, 17.) 2. The covenant made with Abraham was "confirmed before of God in Christ." (Gal. iii. 17.) 3. The law was a school-master to the Jews to bring them to Christ, that they might be justified by faith." (Gal. iii. 24.) 4. "They drank of that Rock that followed them, and that Rock was Christ." (1 Cor. x. 4.) They had the same condition of justification. "Abraham believed in the Lord, and he counted it to him for righteousness." (Gen. xv. 6.) Paul made this passage the basis of his grand argument on salvation by faith, in Rom. iii. and iv. They had the same gospel. "God would justify the heathen through faith, preached before the gospel unto Abraham." (Gal. iii. 8.) "Unto us was the gospel preached as well as unto them." (Heb. iv. 2.) So you see they had the same Saviour, the same gospel, and the same condition of pardon. And now, brother, I wish to say that the divine writers often spoke of the Church before the day of Pentecost, and they nowhere intimated that it should be done away and a new one made.

C. Will you give me some of the passages in which they spoke of the Church before Pentecost?

M. With pleasure. Speaking of Jesus, Stephen said, "This is he that was in the Church in the wilderness." (Acts vii. 38.) Dav[illegible] "In the midst of the con

gregation will I praise thee." (Ps. xxii. 22.) The congregation spoken of by David is called the Church by Paul. "In the midst of the Church will I sing praise unto thee." (Heb. ii. 12.) Of certain offenses Jesus said to his disciples, "Tell it unto the Church." (Matt. xviii 17.) All of these passages refer to the Church before Pentecost, and none of them intimate that it should be done away on the day of Pentecost, or any other day.

C. But you must remember that the day of Pentecost was a great day, and many changes took place, one of which was the old Church was done away and the new one was organized.

M. If you are correct, that would have been the right time and the proper place in which to make some mention of it. We will turn to the second chapter of Acts, and see if we can find any account of the new organization. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts ii. 41.) This is the only language in connection with Pentecost that gives an account of the relation of any one being changed, and the statement is, "About three thousand souls were added." Added to what?

C. The new Church, of course, which they were then organizing.

M. Did Peter take himself in, and did the other apostles take themselves in too; and then did they all take the three thousand in? or how was it?

C. I do not know just how it was, but—

M. Don't you think it was a great oversight in the writer of the Acts that he did not tell us that the new Church was organized *then* and *there*, if such was the case? Does he not mention hundreds of things that are not half so important to the Christian world as that would have been if it were a fact?

C. Well, it does not look quite so clear to me as it did.

M. Do you really believe that God was experimenting

with his people for four thousand years, and that all of his experiments failed until Pentecost, when he found just the thing he wanted, and wiped out all of his failures, and established the new Church as a monument of his first successful experiment? *Do you believe it?*

C. I think I have said nothing that would justify the conclusion that I believe God to be so puerile as that.

M. If your theory is an exponent of your faith, I could not resist the conclusion.

C. Well, I know I can show from the Bible that we are not living under the old covenant that God made with Abraham and I propose that we take up the subject under the head of

COVENANT.

Now, my position is that God did away with the covenant he made with Abraham, and that we are living under a new and better covenant; and I will see you out on this proposition, for I am fully sustained by the Bible.

M. I will be pleased to hear the scripture which sustains you in that position.

C. You shall have it. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." (Heb. viii. 8.) Now, don't you see that God made a *new* covenant? and why will you still contend for the Abrahamic covenant?

M. Of course God made a new covenant; but I thought you were to show that he made a new Church. A covenant is not a Church, is it?

C. O no; but when God made a new Church, he made a new covenant with *it*, don't you see?

M. Then you must give me another passage, for the one you read says the new covenant was made "*with the house of Israel and with the house of Judah*," and a new Church is not mentioned. From the house of Israel sprung the twelve tribes; so you see the new covenant was made with the twelve tribes, and not w[illegible] ch.

C. Well, it knocks the props from under your theory, anyhow; for if God made a new covenant, that does away with the covenant with Abraham.

M. Not at all. It does not affect the Abrahamic covenant in any way. Please read the next verse.

C. "Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt." (Heb. viii. 9.)

M. There! You missed the true idea in the passage by stopping before you read it all. This "new covenant," you see, was to displace the one God made with his people "when he led them out of Egypt," and not the one he made with Abraham four hundred and thirty years before that.

C. That is so. Why did n't I see that before?

M. Perhaps you were not looking for that point. It is hard for a man to see what he does not wish to see.

C. What covenant did God make with the house of Israel when he brought them out of Egypt?

M. He gave them the law of commandments contained in ordinances. It included the sacrifices that pointed to Christ, and when he came they had an end, for Paul says this law was added "till the seed should come to whom the promise was made." (Gal. iii. 19.)

C. But Christ took the Jewish Church out of the way, and nailed it to his cross; so your theory won't do, at last.

M. Nailed the Church of God to his cross? You astound me! I suppose you refer to Col. ii. 14. Please read it.

C. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

M. Ah! It was "ordinances," and not the Church, that was nailed to the cross. God had given these ordinances as a pledge that Christ would come and redeem the world. and when Jesus died on the cross the pledge was redeemed and the ordinances were like a note when the amount expressed in its face is paid—cancelled.

C. If I fail to find the new Church under the new covenant, I am at a loss to know what to do, for that seems to be the only chance left for me. Don't you think doing away with the ordinances nullified the covenant with Abraham?

M. I will let Paul answer: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. iii. 17.) From the covenant God made with Abraham to the departure of Israel from Egypt was four hundred and thirty years; so the law mentioned in this passage is the law God gave the house of Israel "when he took them by the hand to lead them out of Egypt," and the new covenant had reference to no other law, as I have shown you, and Paul says it "*cannot disannul*" the Abrahamic covenant.

C. But I read of a *better covenant* on *better promises.*

M. Certainly. The new covenant puts the law of God "into the mind, and writes it in the hearts" of his children (Heb. viii. 10), and that is much better than to have it placed before their eyes in the forms of "bleeding birds and bleeding beasts," as it was in the law of ordinances. I am at a loss to know how God could make a better covenant than the one he made with Abraham, for it was "confirmed before of God in Christ." That would be hard to improve, would it not?

C. You think, then, that God made an unlimited covenant with Abraham, and that the Church is under that covenant at the present time?

M. I do; for if the Church was organized under a limited covenant, when the time was served the Church ceased to exist; but if the covenant was unlimited, the Church will have an unlimited existence, for God never made two covenants to establish the same end.

C. How will you prove the Abrahamic covenant to be unlimited? I must admit the truth of your logic, but I think you will fail to prove your first proposition.

M. To the law and to the testimony. But before I begin the argument, I wish to make a few statements: (1) All of the Bible was written by Jews; (2) all of Christ's apostles were Jews; (3) all of God's covenants were made with the Jews. Do you accept these statements?

C. All but the last; I think that God's new covenan was made with the Gentiles.

M. Paul says it was made "with the house of Israel."

C. How, then, can the Gentiles be saved, if God made no covenant with them?

M. I will let Paul answer. Speaking of the Gentiles coming into the Jewish Church, he said: "And thou (Gentile), being a wild olive-tree, wert graffed in among them (Jews), and with them (Jews) partakest of the root and fatness of the olive-tree" (Jewish Church). (Rom. xi. 17.) "For if thou wert cut out of the olive-tree which is wild by nature (kingdom of darkness), and wert graffed contrary to nature into a good olive-tree, how much more shall these (Jews), which be the natural branches, be graffed into their own olive-tree (Church)?" (Rom. xi. 24.) Paul wrote this about twenty-seven years after Pentecost, and it was a fine time for him to have told the Gentiles that God had made a new Church for them, if such had been the fact; but he tells them they were "graffed into the good olive-tree," or Jewish Church.

C. But you have not shown that all of God's covenants were made with the Jews. Please give me chapter and verse.

M. Of the Jews Paul said: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the *covenants*, and the giving of the law, and the service of God and the promises." (Rom. ix. 4.) So the Gentiles have no separate covenant, but must comply with the terms of the covenant made with the Jews in order to their salvation.

C. I do not understand that. You promised to show that the covenant God made with Abraham was unlimited; and if you will do that by the Bible, I will have my children

brought into covenant relation with God, for children were certainly included in that covenant.

M. Are you certain you will stand to that?

C. I am. Our Church has none of your *creeds* or *confessions of faith*. Every member is allowed his own private judgment.

M. Creed or no creed, you will likely have trouble with your brethren if you have your children baptized. But I will make good my statement.

ABRAHAMIC COVENANT UNLIMITED.

C. Please give me chapter and verse; for I love my children, and want them to have all of the benefits of God's covenant to which they are entitled.

M. I will do so. God said to Abraham: "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. xvii. 7.) Is *everlasting* limited, or unlimited?

C. Pshaw! Everlasting in that passage just means *for ages*, and all of that covenant was done away at Pentecost.

M. In the Old Testament, when the word "everlasting" is used in reference to the Abrahamic covenant, it just means "till Pentecost," does it?

C. W-e-l-l, I suppose it does.

M. I will give you another case. Of the rainbow covenant, God said to Noah: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." (Gen. ix. 16.) Do you think the rainbow covenant was limited?

C. Of course not. All agree that it was unlimited. We are under the rainbow covenant now.

M. If the correctness of your theory depended on your proving the rainbow covenant to be limited, could you not

as easily prove it from the Bible as you could that the Abrahamic covenant was limited?

C. W-e-l-l, I do n't know

M. Suppose we take another passage. "He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan." (Ps. cv. 8–11.) Observe: (1) This was the covenant God made with Abraham; (2) God commanded it to a *thousand generations;* (3) God obligated himself to maintain it with "his oath unto Isaac;" (4) he *confirmed* it unto Jacob for a *law*, and to Israel for an *everlasting* covenant; (5) in confirmation he gave them the land of Canaan. Does that not make it very plain?

C. It may seem so to you, but I think it all ended on the day of Pentecost.

M. If it did, what becomes of God's word and oath, for he *said* and *swore* that it should stand to a *thousand* generations; and Matthew says: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." (Matt. i. 17.) Let us say that from the birth of Christ till the day of Pentecost was one generation, and how many generations have we?

C. Forty-three.

M. The covenant that God swore should last to a *thousand* generations you say ended with *forty-three* generations or, in plain words, God made a mistake of *nine hundred and fifty-seven generations.* That is quite a mistake in a matter of such moment. Do n't you think it possible you may be mistaken?

C. W-e-l-l, of course—I—well, my head seems to be woolgathering again. It really looks like you have very nearly

sustained your proposition; and if you could give me a passage or two from the New Testament, I do not see how I could resist any longer.

M. I will do so. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 29.) All of a man's seed belong to his family but the seed spoken of here is any one who belongs to Christ. That is, all Christians are the seed of Abraham and heirs according to *the promise* made to Abraham. So, you see, all who belong to the family, or Church, of Christ belong to the same family, or Church, to which Abraham belonged, and are called his seed; hence, Abraham is called "the father of us all." (Rom. iv. 16.) And it is also stated that "the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith." (Rom. vi. 13.) To be the children of Abraham, we only have to "walk in the steps of that faith of our father Abraham." (Rom. iv. 12.) Not in the steps of some other faith, but the *same faith* that Abraham had. So Paul says, "Now we, brethren, as Isaac was, are the children of promise." (Gal. iv. 28.)

C. If you could give me one passage from the Acts, I would be compelled to give up my theory.

M. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (Acts iii. 25.) This was the language of Peter, and was spoken after the day of Pentecost; yet he tells the people that they are the children of the covenant that God made with Abraham. Peter was the speaker on the day of Pentecost, and if a "new Church" was organized on that day under a new covenant, he certainly knew it; and does it not seem strange that he would tell the people they were still under the Abrahamic covenant?

C. It does seem so.

M. Can you show where God ever made a covenant with his people, and did not include children?

C. I do not remember any such covenant just now.

M. Will you, then, have your children brought intc covenant relation with God by baptism?

C. I will, provided I cannot find scripture to overturn your theory. Give me one week to examine all the texts you have used, and see what scripture I can find in support of the "new Church" theory, and I will report to you.

M. Please allow me to give you a few more points tc consider. If God is the author of infant membership under the Abrahamic covenant, and that covenant was unlimited, does it not follow that infant membership is unlimited, unless God made some provision in the covenant for leaving them out at the expiration of a given time?

C. It does seem so.

M. If we leave them out without God's authority, are we not trying to destroy the visible Church of God?

C. It looks that way to me.

M. I showed you that the Church on earth and in heaven is one family. (Eph. iii. 15.) Now, I have shown you that the family, or Church, in Abraham's day had children in it; and that you admit. Also, you admit that the family in heaven has children in it. So, you see, children had a right to membership in the Church of God in the past, and they have a right to membership in the future. Now, does it not seem strange and inconsistent that any one should exclude them in the present?

C. That does look very strange.

M. Can you think of any objection to infant membership now that would not have been an objection in Abraham's day?

C. I do not think of any now.

M. Do you believe that God loves your children as well as he loved the children of Abraham?

C. I see no reason why he should not. He is no respecter of persons

M. Do you think your children can do better without the benefits of God's covenant than Abraham's children could have done?

C. I suppose not; but I cannot see what good it would do to baptize them before they know what it is for.

M. Do you suppose Abraham's eight days old babies knew what they were circumcised for?

C. Of course not.

M. If Abraham had entertained your views of infant membership when God commanded him (Gen. xvii. 9–14) to give his infants the "token" of his covenant, don't you think he would have said: "Lord, I cannot see what good that will do; and if I were to do it, I am afraid the little things might cry; and besides, I am afraid when they grow to manhood they will be dissatisfied with it, and that would be awful. Lord, it looks so foolish to me, I cannot do it?"

C. W-e-l-l, I—I wish to study the matter one week, and then I will give you my conclusion.

M. Very well; be sure to study closely all the points I have given you. Here is a manuscript which contains all I have given you, and several more. It will assist you in getting up the points in order.

LAST MEETING.

C. Well, Brother Methodist, I have given an entire week to the points you presented on infant membership.

M. Did you give them a *candid* examination?

C. I am sure I did. I looked over the manuscript you gave me, and fell upon two sentences which caused me t reflect a little, and I determined to be honest.

M. What were the sentences?

C. The first one was, "Prejudice keeps many from judging fairly." The second was, "Of all prejudices, religious ones are the most stubborn." When I read these, I resolved to lay aside all prejudice and let truth prevail.

M. That was right. What was the result of your examination?

C. The manuscript enabled me to get up the points in the following order, viz.: You showed (1) that, according to my own theory, infants should be baptized; (2) that if was in the Church, and my children were, as I claimed, better than I am, they certainly had a right to a place in the Church; (3) that if, as I believed, my children were good enough for heaven, they certainly were good enough for God's Church on earth; (4) that Jesus Christ was born a king, and sat on the throne of David, and not on the throne of a new Church; (5) that Jesus ruled the "house of Jacob," and not a new Church; (6) that the twelve apostles were appointed by Christ to rule the twelve tribes, and not a new Church; (7) that Jesus placed his table in the twelve tribes, and not in a new Church; (8) that Paul had the hope of the twelve tribes, and not of a new Church; (9) that James dedicated his Epistle to the twelve tribes, and not to a new Church; (10) that arrangements were made in heaven for the twelve tribes, and not for a new Church; (11) that no divine writer ever addressed an epistle to, or spoke of, a new Church; (12) that there was no kingdom, or Church, organized on the day of Pentecost; (13) that the kingdom of David was established by the apostles; (14) that the Abrahamic Church had the same Saviour, the same gospel, and the same condition of pardon that it now has; (15) that God never made two covenants to establish the same end; (16) that God never made a covenant to take the place of the one he made with Abraham; (17) that God made his new covenant "with the house of Israel and with the house of Judah," and not with a new Church; (18) that the new covenant was to displace the one he made with his people "when he took them by the hand to lead them out of the land of Egypt," and not the one he made with Abraham; (19) that if there was a new Church established on the day of Pentecost, it has

no Lord's table in it, and God has no covenant with it, so far as the Bible shows; (20) that the covenant God made with Abraham was unlimited; (21) that infants were included in that covenant, and that their right to Church-membership is unlimited; (22) that if God put infants into his Church, and we put them out without his authority, we are trying to tear down the Church of God; (23) that God loves our children as well as he loved the children of Abraham; (24) that our children need the benefits of God's covenant as much as Abraham's did; (25) that we should lay aside all prejudice, and give this matter a candid investigation; (26) that we—

M. There, that will do. You have gotten the lesson well. Now, give me your conclusion.

C. I have often said, publicly and privately, that I was willing to take the Bible on any subject, and I am going to make my word good. I am free to say that I think you have proved beyond a doubt that there was no kingdom, or Church, organized on the day of Pentecost, and that the covenant with Abraham was unlimited; and I think I am bound by that covenant to take my children into covenant relation with God. I have had great prejudice against infant membership, but I have made it a matter of prayer for the last week, and I am determined to do my duty. O how pleasant it will be to have my children, my "household," with me in the Church! I do not know that the households of Lydia, the jailer, and Stephanas, had children in them, but I come as near knowing that they did as that they did not; so I will just adopt Bible language, and have my "household" baptized. I reckon no reasonable person can object to that.

M. Whether any one objects or not, your plan is safe, because the Scripture bears you out. But you have been preaching for some years against infant baptism. Were you perfectly satisfied with your theory on that subject all the while?

C. I cannot say that I was full satisfied.

M. What seemed to be the trouble?

C. I will mention two points. You know that our Church teaches, in common with others, that the departure of Israel from Egypt was a type of sinners leaving the kingdom of Satan, and that the baptism which they received while crossing the Red Sea was a type of Christian baptism. I read in Ex. xii. 37 that there were "about six hundred thousand on foot that were men, *besides children*." Also, in 1 Cor. x. 2, that they "were all baptized unto Moses in the cloud and in the sea." If that baptism was a type of Christian baptism, as we all teach, it was hard for me to see how we could refuse to baptize infants, as God certainly baptized them on that occasion.

M. I do not wonder that you were puzzled over that. Please give me the other point.

C. I noticed that the shepherd and his flock were often made to represent Christ and his followers. Especially in the tenth chapter of John, Jesus calls his followers his sheep, himself "the good Shepherd," and his Church "the fold;" and I knew it was the universal custom for shepherds to put the lambs into the fold with the old sheep. Also, Jesus said to Peter, "Feed my lambs." In regard to a flock of sheep, I knew it would be better to leave the old sheep out of the fold than it would to leave the lambs out, for they needed more care than the old sheep. If the shepherd, sheep, and fold represented Christ, his followers, and his Church, I could not understand why we should take grown people into the Church, and leave the babes—lambs—out.

M. Do you remember any thing else that disturbed your mind on the subject?

C. Yes, sir; a comment I heard you make on the commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) You said: "This passage does not say baptize men women or children, and

yet it says just the same about baptizing children that it does about baptizing men and women. The command is, 'Baptize nations,' and nations are composed of men, women and children. All admit that men and women are proper subjects for baptism, but some say children are not. Why do they say so? Is it because it is anywhere forbidden in the word of God? No. Is it because of any covenant God made with his people in which he did not include children? No. Is it because the command to 'baptize nations' does not include children? No, that cannot be, for children outnumber any other class in nations. Do you say it is because our children cannot be taught? Did not God command his people in the days of Moses to teach his commandments to their children when they sat down, and when they rose up, when they went out and when they came in? and did that injunction disqualify infants only eight days old for membership in the Church, because they could not understand God's law at that age? No. Suppose we expel from the Church all of the one hundred and fifty pound babies who do not understand the law of God perfectly, how many would we have left? *Few*, VERY FEW. Take an illustration: Speaking of my sheep, I say to my servant, 'Go ye, therefore, put my flock into the fold, feeding them.' The servant puts in the old sheep, and leaves the lambs out. I see the lambs in great distress, and hear their piteous cries. I say, 'Tom, why did you leave the lambs out?' He replies, 'Because, master, you did not say put up the lambs.' 'Did I say put up the old sheep? 'No sir, master, but you said put up the flock, *feeding them* and I knew the lambs were too little to eat hay, and I thought, of course, you just meant put up those that could eat; and I thought the lambs would not know what I was putting them up for, and I thought, What good can it do to put them up when they can't eat? better wait till they get big enough to know what it all means. So I just left them out.' Ah! there *You thought*, and

therefore leave children out of the fold of Christ. God put them in, but *you thought*, and turned them out." I must confess that I was a little fretted with you when you made those remarks, for I did not know how to meet your argument, and I was too stubborn to admit that I was in an error; but now I am thoroughly convinced, and since you have shown that the Abrahamic covenant was unlimited, you have dug up the tap-root of Campbellism, and destroyed our beginning-corner, for you know that the truth of our whole theory depends upon the "new Church" established at Pentecost. You have shown that there was no new Church organized on that day, so our whole theory must go down.

M. No surveyor can run correct lines from an incorrect beginning-corner.

C. No, sir. He may cross the correct line now and then, but he will not follow it.

M. From a wrong beginning-corner your brethren have run into many errors, and some time in the near future I expect to take the theological grub-ax to many of them, and grub out the last germ.

C. I wish to be at the grubbing.

M. You shall have a ticket in due time.

C. I am sure some of my brethren will not like you for dealing so plainly with our pet theory; and notwithstanding all of our boasted liberty of private judgment on the teachings of the Bible, I expect to have great trouble about having my children baptized, and I think it likely that I may be expelled from the Church, or they may "withdraw" from me, as we call it.

M. I rather suspect that your brethren will find very serious objections to your private judgment in this matter as it does not happen to accord with theirs; but be firm, and God will sustain you. Farewell until the next grubbing. God bless you!

THE CURRY-COMB.

INFANT BAPTISM FROM A NEW STANDPOINT.

(89)

PREFACE.

THE command of God to parents in regard to training their children is: "Bring them up in the nurture and admonition of the Lord." (Eph. vi. 4.) In my training my parents adhered strictly to this command. The command to children in regard to their duty to parents is: "Honor thy father and mother." (Eph. vi. 2.) I have complied strictly with this command all my life, and as my parents, in common with all parents who have had their children baptized, are charged with sin for having me baptized, I offer this little "Curry-comb" in vindication of my parents for giving me to the Lord in baptism when I was a little babe; for if they had neglected this duty, I never could have been satisfied with my baptism. I send this little book out, hoping that many may find comfort and profit by reading its pages.

JOHN. H. NICHOLS.

INTRODUCTION.

A BABE is born with a *soul;* therefore some talk much about the "*religious rights*" of babes. Infant baptism has reference to the religious interest of children, but as infants know nothing about religion it is claimed by some that infant baptism takes away the religious rights of children, and is therefore very wrong. But babes are born with *bodies* and *minds.* If being born with *souls* gives babes *religious rights,* then being born with *bodies* and *minds* gives them *bodily* and *mental rights.* Then, if it is wrong to do any thing for the good of the soul before children understand any thing about religious matters, it is certainly wrong to do any thing for the good of the body and mind before they understand any thing about these matters. As all arguments I have seen against infant baptism on this line are *on the surface,* it occurred to me that a small "Curry-comb" would be all that is necessary to remove them, so I have made the "Comb," which I am sure will answer the purpose. While there are some horses to be curried, I am aware that there are many little [illegible] mules and some coarse, rough-haired donkeys to be curried too, ... I have made the "Curry-comb" of good, strong Bible material, and put a sound logical handle to it, and I am sure it will not break, though a horse, mule, or donkey should stand on it with all his weight. Brother, try the "Curry-comb," and you will find it a success.

JOHN H. NICHOLS.

Springfield, Tenn., June 1, 1889.

CHAPTER III.

The Curry-comb.

Campbellite. And you are the author of "Grub-ax," I am told? I am glad to meet you.

Methodist. Yes, sir. What can I do for you?

Campbellite. I want you to explain a few things to me about infant baptism which you did not touch in the "Grub-ax," and which I think you dodged on purpose, for I am sure you *cannot explain them.* Now you know that infant baptism takes away the religious rights of the child—that is, does not leave the child to its own choice as to the *mode* of baptism, but forces *sprinkling* on it without its *will or consent,* and I say that is very wrong. And again, when it comes to years it may not believe in infant baptism—so it would be better in all cases to wait till children get old enough to have their own choice in all religious matters, for religious rights are very dear, and they should not be taken from children.

Methodist. Children have other rights besides religious rights. To illustrate: I was born with a *body, mind,* and *soul.* Now as religion pertains to the soul, I suppose if a child was born without a soul it would have no religious rights.

Campbellite. Certainly not; but as it is born with a soul, it is born with *religious rights,* and they should not be interfered with till the child is capable of choosing for itself.

Methodist. Then, as I was born with a *body* and a *mind*, I suppose I was born with *bodily* and *mental* rights as well as with religious rights.

Campbellite. Well, certainly.

Methodist. But I was not consulted as to whether I wanted to be born or not. Don't you think *all* my rights were wholly disregarded in my birth, and wasn't that very wrong?

Campbellite. W-e-l-l, I don't know.

Methodist. You don't? Well, after I was born I was not asked whether it was my pleasure to be washed and dressed, and whether I would suck a piece of fat meat or take milk from my mother's breast. They simply did what they thought best for me, and asked me no questions. Now don't you think this total disregard of my bodily rights was very wrong?

Campbellite. I—you—I don't see what you are driving at.

Methodist. You don't? Well, when my face needed washing I suppose they just washed it without saying one word to me about it; and when I got sick I suppose they gave me such medicine as they thought good for me without even thinking of getting my consent; and if the medicine had a bad taste, as most medicines do, I suppose I closed my lips as tightly as I could, pushed the spoon from my mouth with all my strength, and screamed with all my might; but I suppose they held my little hands, parted my little lips, forced the spoon into my little mouth, emptied the bitter medicine on my little tongue, held my little nose, and *forced* me to swallow the bad-tasted stuff in spite of all the resistance I could possibly make,

and in total disregard of all my bodily rights, and don't you think that was *very wicked?*"

Campbellite. O-f c-o-u-r-s-e the health and comfort of children ought to be looked after by parents.

Methodist. But what about their bodily rights? Don't you think parents should wait till children get old enough to exercise their own wills in all these matters, lest they should do something the children will not like when they come to years?

Campbellite. Of course that could not be done in regard to their bodies, b-u-t—

Methodist. Your idea of *religious rights*, then, does not apply to *bodily rights*, does it?

Campbellite. N-o; I reckon not.

Methodist. Then you think my parents did not commit any great sin in looking after my *bodily* welfare before I was capable of any choice in the matter?

Campbellite. Certainly not. It would have been a great sin to have neglected this duty.

Methodist. But I had

MENTAL RIGHTS

as well as bodily rights, and my parents not only looked after the welfare of my body, but they thought my mind was committed to their care also; so they used all diligence to develop and cultivate my mind without consulting me in any way about the matter, and I suppose I was first taught that a smile meant approval, while a frown meant disapproval. So I was first governed by *smiles* and *frowns, without any regard to my mental rights.* Do you think that was wrong?

Campbellite. I—I—suppose not.

Methodist. I grew stronger in body and mind, and

my parents were anxious that I should begin to learn the meaning of some of the simplest words. How they did study ways and plans by which they could teach me words and develop my mind. Was there any thing wrong in that?

Campbellite. Well, I reckon not.

Methodist. In process of time I learned something about words; and then my parents got a little primer and began to teach me my letters. All this was done without consulting me. They only said: "John, you must learn your letters." I knew *nothing* of the good that could come of learning letters. Nevertheless I was *compelled* to learn the letters. Any thing wrong in that?

Campbellite. I think not.

Methodist. After awhile I began to spell and read a little in my primer; and one day they got one of Webster's blue-back spelling-books, and handed it to me and said: "John, you must go to school." Little did I know about school, or care for an education; but my parents knew what was best for me, and they sent me along without asking me whether I wanted to go or wanted an education. Do you say that was all wrong, and that there was no good in all this because I did not understand or know what it was all for?

Campbellite. W-e-l-l, I hardly know.

Methodist. Then your rule does not apply to *mental* rights, does it? In a word, could my parents have neglected either my *body* or my *mind* without having done me a great injustice and having been guilty of a sin in the sight of God and man?

Campbellite. No, I think not.

Methodist. But I had

RELIGIOUS RIGHTS

as well as bodily and mental rights. Now if my parents were right in attending to all the interests of my body and mind without my consent, what about the interests of my soul?

Campbellite. O that is a very different matter.

Methodist. My parents prayed for me before I knew any thing about prayer, and without asking me if I wanted them to pray for me, or if I would rather they should *kneel, sit,* or *stand* when they prayed. In this they did not regard my *religious rights,* as you say; and did they sin in so doing?

Campbellite. W-e-l-l, I don't know.

Methodist. In her prayer to God, did not Hannah say: "O Lord of hosts, if thou wilt indeed . . . give unto thine handmaid a man-child, then I will give him unto the Lord *all the days of his life?*" (1 Sam. i. 11.) And after Samuel was born did not his mother say: "For this child I prayed; and the Lord hath given me my petition which I asked of him?" (1 Sam. i. 27.) In all this did Hannah consult Samuel to know whether he was *willing to be born,* and *willing to be given to the Lord* ALL THE DAYS OF HIS LIFE?

Campbellite. Of course she did not.

Methodist. Were not Samuel's religious rights as dear to him as mine were to me? and did not his mother say: "Therefore I have lent him to the Lord; as long as he liveth he shall be lent to the Lord?" (1 Sam. i. 28.) And if Samuel was given to the Lord "ALL THE DAYS OF HIS LIFE," was he not given to the Lord the *day he was born?* and what does a babe one

day old know about being given to the Lord? and were not his religious rights wholly disregarded? and did not Hannah commit a great sin?

Campbellite. Look here; I think you are spinning this case down rather fine. Of course Hannah was a good woman.

Methodist. Now my parents were Bible-readers, and they had read all that is said about Hannah giving her little babe to the Lord *all the days of his life*, and also Solomon's advice to parents, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. xxii. 6); also what Jesus says about little children coming to him, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God;" and they were not informed in the Bible that those who brought their children to Jesus first consulted the children as to whether they would be brought or not; but, learning from Luke xviii. 15 that the children brought were *infants*, they of course supposed they were not consulted. So one day, without consulting me one word about the matter, they took me to Pleasant Grove Camp-ground to a camp-meeting, in what was then Jackson (but now Putnam) County, Tenn., and there they had me solemnly dedicated to God in baptism by Dr. A. L. P. Green, of the Tennessee Conference. Now did my parents do wrong in this matter?

Campbellite. I think they did, for I have no doubt but that you *cried*, and were displeased with the whole thing, and I am sure you did not understand one single item of the duties of a Christian—*very wrong!*

Methodist. Can you not see, then, that my birth was

a great wrong; for I did not understand one thing about the whole affair, nor did I know the most remote item of the obligations of the life into which I was entering; and more than likely the very first thing I did was to scream to the full capacity of my lungs. Was my birth a sin, think you?

Campbellite. I must say I do not know. But have you seen what Dr. John A. Broadus, the learned Baptist divine, says in regard to the passage you quoted above? He says: "The association of infant baptism with the beautiful words, 'Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven,' has largely turned away the attention of the Christian world from the impressive lesson which those words really teach—viz., that all true Christians are child-like." What do you say to this great divine's remark?

Methodist. Just this: If all true Christians are *child-like*, surely all children are Christian-like; and if being *child-like* entitles all true Christians to baptism, surely being Christian-like entitles all children to baptism. What do you say?

Campbellite. W-e-l-l, I'll let Dr. Broadus answer that.

Methodist. Then we will return to your point. According to your logic, was it not very wrong in my parents to wash my face when I resisted with all my might, and screamed as loud as I could, and did not know *one syllable* about what good it would do? and was it not a sin almost unpardonable to hold my nose and force me to swallow bitter medicine when I was sick, seeing that I knew nothing of the science of medicine?

Campbellite. I think it was the duty of your parents to use all the means in their power for the health and development of your body and mind.

Methodist. But you think it a *sin* for them to use all the means of grace for the health and development of my soul. That is your argument, is it?

Campbellite. W-e-l-l, I do not believe in infant baptism.

Methodist. My parents are old now, and I want to defend them against your charge. I think they did not sin in having me baptized. They had read about the departure of the children of Israel from Egypt, and they had heard the preachers preach about it—Baptists, Methodists, Campbellites, and others. They had heard them all say that the departure of Israel from Egypt was a good and very apt illustration of the departure of a sinner from the kingdom of Satan; that the sorrow and wailings of the Israelites, when beaten by the cruel task-masters, represented a sinner in the agonies of repentance; that the crossing of the Red Sea represented the separation of a sinner from his past sins; that the many trials and afflictions of Israel in the wilderness represented the trials in the Christian warfare; and, finally, that the crossing of Jordan represented the Christian crossing the Jordan of death into the happy Canaan above. They had seen the Baptist and Campbellite in the pulpit with three books, standing two of them up on the book-board side by side, and then laying the third on top of the standing ones—the standing books to represent the walls of water which stood on either side of Israel as they passed through the Red Sea, and the top book to represent the cloud that

hung over them—all this to prove that Israel was immersed "on dry ground!" (Ex. xiv. 22; xv. 19.) But as the Israelites carried all their infants with them when they left Egypt, my parents could see no harm in taking their infants into covenant relations with God, so they—

Campbellite. Hold, brother; please let me have a few words.

Methodist. Certainly; say on, brother.

Campbellite. I admit all you say about Israel being a type of the Christian Church, and the baptism they received as they were crossing the Red Sea a type of Christian baptism, but that does not prove infant baptism by a large majority.

Methodist. Why not? Were not the infants that crossed the Red Sea "our fathers," as well as their fathers were? Indeed, are not the *babes* that crossed the sea one generation nearer to us than their fathers were?

Campbellite. O yes, the babes were our fathers, and are one generation nearer to us than their fathers were, but they were *babes* when they crossed the sea, and did not know any thing about the Church, and therefore they were not baptized.

Methodist. Now hear Paul: "Brethren, I would not that ye should be ignorant, how that *all* our fathers were under the cloud, and *all* passed through the sea; and were *all baptized* unto Moses in the cloud and in the sea." (1 Cor. x. 1, 2.) Now here are three *alls:* 1. "*All* under the cloud." Does this *all* include the babes? Were they under the cloud?

Campbellite. Certainly they were; no one ever doubted that, I reckon.

Methodist. Very well. 2. "*All* passed through the sea." Does this second *all* include the infants? Did they pass through the sea?

Campbellite. Of course they did. Who ever doubted it?

Methodist. All right. 3. "And were ALL BAPTIZED." Does this third *all* include the children? Were they baptized?

Campbellite. W-e-l-l, n-o. Certainly not, for they—

Methodist. But stop. The first two *alls* mean *all*, and the third *all* means *all but the babes;* is that it? What *chapter* and *verse* will you give me for that?

Campbellite. Well—none, but we Campbellites don't believe in infant baptism, and therefore they certainly were not baptized.

Methodist. Well, if it affected the Campbellite theory just the same, could you not prove just as easily that the babes *were not under the cloud, and did not pass through the sea,* as you can prove that they were not baptized? In other words could you not as easily prove by Scripture and logic that the babes were not included in the first two *alls* as you can prove that they were not included in the third *all* if it affected your theory just the same?

Campbellite. W-e-l-l, I don't know.

Methodist. According to your theory the Israelites should have left their babes in Egypt, for they were "going out to serve the Lord;" and what did they know about serving the Lord—those little babes?

Campbellite. I think *great evil* comes of this taking babes into the Church.

Methodist. So thought Pharaoh. He asked Moses: "Who are they that shall go? And Moses said,

We will go with *our young* and with our old, with our sons and with our daughters." (Ex. x. 8, 9.) But Pharoah said: "Not so; go now ye that are *men*, and serve the Lord." (Ex. x. 11.) So you see you stand with Pharaoh on this question. And, like you, Pharaoh thought evil would come of taking children into the service of the Lord, for he said to Moses: "Look to it; for evil is before you." (Ex. x. 10.) However, Moses would make no compromise with Pharaoh, for he took "six hundred thousand on foot that were men, *beside children*." (Ex. xii. 37.) And seeing that Moses would make no compromise with Pharaoh—the representative of the devil—my parents would make no compromise with the devil, but took me out of his kingdom, into covenant relation with God. I am sorry that you Campbellites stand with Pharaoh and Satan on this question. My parents were grieved that the devil had struck a compromise with so large and honorable a body as you Campbellites, the stipulation being that you would not take your children out of his kingdom by baptism, but that so soon as the children got old enough to choose in matters of religion you would enter into a contest with the devil for the deliverance of the dear children; and if you fail to deliver them, you will sit down and weep, and wonder why your children love the kingdom and ways of Satan so well. Pity that you have taken a stand with Pharaoh and the devil on this question.

Campbellite. I think you are unkind in your remarks.

Methodist. Not unkind to tell the truth, I hope. I am very thankful that my parents made no compromise with the devil in my case. They gave me to the

Lord *all the days of my life;* and if Hannah did not sin in giving Samuel to the Lord all the days of his life, I hope my parents did not commit an unpardonable sin in giving me to the Lord all the days of my life.

Campbellite. Here, brother; have you seen what those who have upset your "Grub-ax" say about the infants that crossed the Red Sea being baptized? They say that if the fact that infants crossed the Red Sea proves that they were baptized, the fact that *donkeys* crossed the Red Sea proves that *donkeys* were baptized also. What do you say to that?

Methodist. Well, that depends. Paul says: "All our FATHERS were baptized." (1 Cor. x. 2.) And you admit the babes that crossed the Red Sea were *our fathers.* Now as I am a *human,* this proves infant baptism to me; and as I *am not a donkey,* it does not prove *donkey baptism* to me. But if those who have reviewed "Grub-ax" say that it proves *donkey baptism* to them, I have no dispute with them on that point, for they ought to know their tribe. Do you belong to the tribe of Israel or to the *donkey* tribe?

Campbellite. That is personal, and I don't like it. Of course there were children in the Jewish Church, but they have no right in the Church since the Day of Pentecost. I do not claim that there is any direct command to leave them out; but there are conditions expressed, such as: "He that *believeth* and is baptized;" "*repent* and be baptized." Now children cannot comply with these conditions, and this certainly leaves them out—yea, makes it very wrong to bring them in.

Methodist. You have acknowledged that children belonged to the Jewish Church; but had you forgot-

ten the ten commandments which are recorded in the twentieth chapter of Exodus? Were not all the Jews bound to faithfully keep all these commandments? Were they not *conditions* of faithful membership in the Jewish Church?

Campbellite. O yes; I think they were.

Methodist. Now will you tell me which of these ten commandments a child of eight days understood?

Campbellite. It did not understand any of them, of course.

Methodist. And yet you admit that this *utter ignorance of all of God's commands* did not disqualify a Jewish babe of eight days for circumcision, though all that were circumcised were "debtors to do the whole law." (Gal. v. 3.) And an eight-days-old babe did not understand *one word of the law*, and was not capable of doing *one item in the law;* but your argument is that the same ignorance in children *since the Day of Pentecost* wholly disqualifies them for membership in the Church of God, though *before* the Day of Pentecost it did not affect their right *in any way.* Is that it?

Campbellite. W-e-l-l, I don't think infants have any business in the Church. I know you said in "Grubax" that God included infants in all of his covenants, but did he include them in the "new covenant" mentioned in Hebrews viii. 8?

Methodist. If you will turn to Hebrews viii., and read verses 8 and 9, you will see that this new covenant was made "with the house of Israel and with the house of Judah"—the same house which he "led out of Egypt;" and if you doubt there being children in that house, just read Exodus xii. 37, and

you will see that the house of Israel had children in it, and that they took them with them when they left Egypt. Yes, you admit that Israel in their departure from Egypt were a type of the Church; now will you tell me what you Campbellites have in your Church that was typified by the little babes Israel carried out of Egypt?

Campbellite. I can't exactly tell.

Methodist. Now suppose all the mothers in Israel had said to their babes, "Sweet little darlings, our departure from Egypt is a type of the Church of God for all time, and you know nothing about God and his Church, and there are to be no babes in God's Church '*after Pentecost*,' therefore we cannot take you with us. *We are so sorry*, but the will of the Lord must be done. Farewell, sweet little babes," and then ten thousand loving mothers had pressed the last warm kiss on the rosy lips of their babes, bathed their little heads with showers of freely-flowing tears, then laid them down on the cold soil of Egypt, and turned away with a heavy heart to *serve the Lord!* How would you feel toward these mothers?

Campbellite. I would think they were cruel, heartless mothers.

Methodist. You advise all mothers now who come into the Church of God to leave their babes out, but think if the mothers in Israel had left their babes out of the type they would have been *cruel and heartless.* Where is your consistency?

Campbellite. I believe we will change the subject, if you please.

Methodist. But let us sum up a little before we leave this subject. 1. According to all of God's covenants

with his people, infants have a right to a place in the Church. 2. The only right people had to baptism at Pentecost was based on the promise of God; hence Peter gave his reason for commanding them to be baptized in these words: "For the promise is unto you, and to *your children*, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.) Now if the promise to the parents entitled them to baptism, did not the *same promise* to their children entitle them to baptism too?

Campbellite. No. "As many as the Lord our God *shall call*," says the text, and he has not called little babes.

Methodist. What! "Suffer the little children to come unto me, and forbid them not." (Mark x. 14.) Is not this a call for children?

Campbellite. To be honest, I must confess it is.

Methodist. My parents had learned from the Bible that little children were put in the Church at eight days old in Abraham's day, by the command of God (Gen. xvii.), and they did not find where God had ever commanded that they should be left out. They knew that all good people admit that all the babes go to heaven when they die; in fact, they knew that all good folks admit that children are to be found in every place where men and women are found, *except in hell*, so they could see no wrong in taking me into the Church of the "living God," who says of little children: "For of such is the kingdom [or Church] of heaven." (Matt. xix. 14.) Did they do wrong?

Campbellite. W-e-l-l, I do not know, b-u-t—

Methodist. Hold, brother; I am not through. My parents are old now, and according to nature they

must soon stand before the great Judge, and you will allow me to speak a few more words in their behalf. They had read the eleventh chapter of Romans, where Paul uses an "olive-tree" to illustrate the Church of God, and they knew that an olive-tree with *no buds, no little tender branches*, nothing but a trunk and big limbs, would be a *dead tree*, and as the Psalmist David said, "Thy children like olive-plants round about thy table" (Ps. cxxviii. 3.), they thought there could be no harm in putting the little olive-plants in the Church, as David said of himself: "I am like a green olive-tree in the house [Church] of God." (Ps. lii. 8.) Now as the Church of God was the place for those who were like "olive-trees," my parents thought it would be a good place for those who were "like olive-plants," and they put me in. Nothing wrong in that, was there?

Campbellite. You are getting me somewhat puzzled.

Methodist. But Jesus, in John x. 10–17, takes a flock of sheep to represent his Church. All of this had been read and considered by my parents, and they knew it was the custom of all shepherds to put the old sheep and the lambs in the fold together, and they considered that all of God's covenants included children, and all the illustrations used by Christ and his apostles to represent the Church would take children in, so they thought it their duty to take me in. Surely you will not say they did wrong?

Campbellite. No; I cannot say that. I will "think on these things," for they are of more weight than I had thought them to be. But I have seen a few persons who had been baptized in their infancy, and

when they came to years they were dissatisfied with it, and I think that is awful.

Methodist. But you will admit that such cases have a remedy—they can be baptized to their own notion, can they not?

Campbellite. O yes; of course they can.

Methodist. My observation has been that where one who was baptized in infancy and properly trained becomes dissatisfied with his infant baptism when he comes to years, about *one hundred* are perfectly satisfied, and could not be satisfied with their baptism at all if it had not been given them in infancy. So the great number who *cannot be satisfied with any baptism, except it be administered in infancy, are left entirely without a remedy if their parents do not have them baptized in infancy;* while the *few, very few,* who become dissatisfied have a remedy. Now would it be better to leave *one hundred* in a condition to be dissatisfied, *and entirely without a remedy,* or one to be dissatisfied, and a remedy at hand?

Campbellite. That puts a new feature on my objection. There is not so much in it after all.

Methodist. Did you ever know any one to become dissatisfied with their name, and have it changed by an act of Legislature?

Campbellite. O yes.

Methodist. Did it ever occur to you that you could make a sensible argument, based on that fact, against naming people until they get old enough to name themselves?

Campbellite. O no; I never thought of such a thing.

Methodist. Now tell me the truth. Don't you know that you and your brethren make a great many (what

you call) arguments against infant baptism, based on premises that you yourselves would call perfectly silly if they were made by some one else and on some other subject?

Campbellite. To be honest, I think we do.

Methodist. If the Bible and reason were *just half* as strong against infant baptism as the *prejudice of immersionists is*, don't you think you could convince anybody with half sense that infant baptism is *very wrong?*

Campbellite. I am inclined to believe I could.

Methodist. Is it not very inconsistent in you Campbellites to tell the world that you go by the Bible alone, and then when we show you that God *commanded* parents to put their babes into covenant relation with him, and ask you to show where he ever repealed that covenant, and you fail to do it, yet you leave them out by "*inference*" and "*circumstances.*"

Campbellite. I must admit that that is inconsistent. I will study this matter, I think, with less bias than I ever did before, for I now look at it in a different light from the way I did before.

Methodist. Now I hope you will never again try to apply arguments to *religious rights* that will not apply to *bodily* or *mental* rights; indeed, which would work great evil to body and mind if applied to them; and please be kind enough to never again charge my father and mother with sin because they believed my soul, with all of its interests, was committed to their care the same as my body and mind were, and because they used the means of grace which God had appointed for the purification and development of my soul, the same as they used means for the development of my body and mind.

Campbellite. I will never charge your parents with sin in this matter again.

Methodist. Will you be careful to say to the mothers of little babes that God has committed to their care the *bodies, minds, and souls* of their babes, and that God is the author of infant baptism, in that he baptized the little babes of *six hundred thousand* men at the crossing of the Red Sea; and as the mothers who came out of Egypt to serve the Lord brought all their babes with them, will you urge all mothers who come out from among the wicked to serve the Lord to bring their babes with them, that not one be left in the kingdom of Satan?

Campbellite. I will, by the grace of God.

Methodist. Then I bid you Godspeed. Now let me sum up the points that have been made. I showed: (1) that I was born with a body, a mind, and a soul; (2) that if being born with a *soul* gave me *religious rights*, being born with a *body* and a *mind* gave me *bodily* and *mental rights;* (3) that I was not consulted as to whether I wished to be born or not; (4) that when I was born I was not asked whether or not I wished to be washed and dressed; (5) that in this my bodily rights were wholly disregarded; (6) that I was not consulted as to whether I wished to suck a piece of fat meat or to take milk from my mother's breast; (7) that here my bodily rights were interfered with again; (8) that all that was done for the good of my body was done as my parents saw proper to do it, and without my will or consent; (9) that my parents not only failed to get my consent, but often forced me to do that which I did not want to do; (10) that all the resistance I could make and all the

screaming I could do did not save me from swallowing the bad-tasted medicine, notwithstanding I did not understand one word about the science of medicine; (11) that no one said that my parents did wrong in these matters, but all said they did exactly right; (12) that my parents used all means to develop and cultivate my mind without consulting me, and before I knew any thing about the duty or importance of mental cultivation; (13) that they taught me my letters before I had the most remote idea of the value of letters; (14) that they made me go to school before I had the slightest knowledge of the worth of an education; (15) that no one made any fuss about my parents doing wrong by taking away my mental rights; (16) that the argument which Campbellites apply to religious rights will in no case apply to bodily or mental rights; (17) that when my parents looked after my religious welfare, just as they looked after my bodily and mental welfare, all immersionists cried out, "*What a great sin! They are taking away the little fellow's religious rights;*" (18) that my parents had read about Hannah lending Samuel to the Lord "*all the days of his life,*" and God blessed her and her son Samuel; so they could not believe that God would *curse them* for doing that for which he had *blessed Hannah*, and they gave me to the Lord in baptism; (19) that all admit that the departure of Israel from Egypt is a type of sinners leaving the world and coming into the Church; (20) that all the babes were taken out of Egypt when their parents went out; (21) that it is right to take infants out of the world into the Church; (22) that all the people who crossed the Red Sea were baptized, babes not excepted; (23)

that "all our *fathers* were baptized," and as donkeys are not our fathers, the fact that they crossed the Red Sea does not prove donkey baptism; (24) that Campbellites agree with Pharoah about infant baptism; (25) that Moses made no compromise with Pharoah; (26) that my parents made no compromise with the devil; (27) that the devil has struck a compromise with the Campbellites about their babes; (28) that all the types and all the illustrations used in the Bible to represent the Church give children a place in the Church; (29) that all the nations, countries, and places contain children except hell; (30) that Campbellites make arguments against infant baptism, based on premises that they themselves would call perfectly silly if they were made by some one else, and on some other subject; (31) that God is the author of infant baptism, and that he has—

Campbellite. Hold on, brother, that is enough. I am no longer opposed to infant baptism. I see no wrong in it, but I now see that it is the will of the Lord that parents should look after the bodily, mental, and spiritual interests of their children, and use all the means that God has put in their reach for their good, and infant baptism is within the reach of all and should be used by all.

Methodist. Amen! Now you talk sensible. God bless you and keep you steadfast. "Lo, children are a heritage of the Lord." (Ps. cxxvii. 3.)

"BE DIPPED OR BE LOST."

Your people do not like to have it put just that way, but that is the true Campbellite theory. If you meet any who get offended because I put it that way,

just ask them if they do not teach that there is no pardon without immersion, and if they are true Campbellites they will say, "Yes." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) Not through water. And: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 5.) Is there any way by which we may *know* that the love of God is shed abroad in our hearts except by *experience?* "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. v. 22, 23.) The law requires no more than these graces. But let us notice a few cases in which men may be justified by faith, have the love of God in the heart, and have all the fruits of the Spirit, and yet be lost for the want of immersion, according to Campbellism. (1) Here is a man who has been justified by faith, has the love of God in his heart, and has all the fruits of the Spirit; he has been immersed, but he was immersed when an infant, and he must be lost because he was taken to the water *too soon.* (2) Another man makes the good confession, is justified by faith, has the *witness* and *fruits* of the Spirit, starts with the minister to the water to be immersed, but by some mishap he is killed *right at the water's edge*—he is lost because he reached the water *too late!* (3) Another is justified by faith, has all the fruits of the Spirit, but had "clean water sprinkled upon him" according to the Bible mode (Ezek. xxxvi. 25), and it was done while he was an infant. He is lost because he was baptized by the *wrong mode, and at the wrong time.* (4) Many others who have been justified by

faith, and who have all the fruits of the Spirit—whose moral and religious lives would compare favorably with the very best Campbellite in the land, and they were baptized *after they believed*, which is the *right time* according to Campbellism, but the mode was sprinkling, therefore they must be lost on account of *how a thing was done.* (5) A hundred sinners are working in a mine. They have tunneled more than a mile into the earth. A faithful minister of Jesus Christ enters the tunnel with Bible in hand, and just as he reaches the inner end of the tunnel where the men are at work, a mighty crash is heard, and it is soon ascertained that one half—the outer half—of the tunnel has fallen in, and that the minister and all the men must surely perish before they can possibly be rescued. They have lights by which they can see to read, they have the Bible which contains all that God ever revealed to the world on the subject of man's salvation, they have a faithful minister of Jesus Christ, *and only one bucket of water;* here are all the things necessary to save a poor sinner, according to Campbellism, except *not quite enough water!* The preacher opens his Bible on these words: "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. iii. 28.) He adds this text: "But to him that worketh not, but believeth on him that justifieth the *ungodly*, his faith is counted for righteousness." (Rom. iv. 5.) He remarks: "This text suits your case; it tells us that the *ungodly* are to be justified *by faith, without works.* You all belong to that class, so this text applies to you." So he goes on, preaching to them the "gospel of Christ," which is "the power of God unto salvation to *every one that*

believeth." (Rom. i. 16.) The hundred men all "repent and believe the gospel." They "worship and bow down," they "kneel before the Lord their maker." (Ps. xcv. 6.) They "ask and receive; seek and find." (Matt. vii. 7, 8.) "The love of God is shed abroad in their hearts by the Holy Ghost which is given unto them." (Rom. v. 5.) Having a little wine which they used for medical purposes, and a little bread for food, the minister gave them the holy sacrament to their comfort, and they all rejoiced together, while the "Spirit itself beareth witness with their spirits, that they are the children of God." (Rom. viii. 16.) And "hereby they know that they dwell in Christ, and he in them, because he hath given them of his Spirit." (1 John iv. 13.) Here is all the experience of grace, all the fruits of the Spirit, but alas! not enough water for immersion. Poor fellows! They must all be lost eternally *for lack of water!* (6) A ship is wrecked in mid-ocean. Ten men who are sinners get on a large piece of the broken ship. They have a Bible. They read and believe all of God's promises to poor sinners. They give their hearts to God, and have all the experience of any of the classes I have mentioned before—*no want of water*, but the preacher is not there to dip them. Unfortunate men! lost world without end, *right in an ocean of water* for the want of some one to dip them. But some friend may say: "Let one dip the other, and then let one of the others dip him." But hold! According to your theory, it takes a Christian to make a Christian, and all men are sinners until they have been dipped, and you would not accept even *immersion* as Christian baptism if it was done by a sinner.

Now let him who can believe the theory of "be dipped, or be lost," but as for me and my house, please excuse us; "For the Lord seeth not as man seeth; for man looketh on the *outward appearance*, but the Lord looketh *on the heart*." (1 Sam. xvi. 7.)

Honest reader, consider 1 Corinthians xiv. 23–25: "If therefore the whole Church be come together into one place, . . . and there come in one that *believeth not*, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; *and so falling down on his face he will worship God, and report that God is in you of a truth.*" He went into the house of worship *a sinner*, and the *whole work* of his conversion was done before he came out. He did not have to leave the place of worship, and go in search of a river or creek to complete the work of salvation. Had you thought of this? A minister of the gospel may go into a little log church in the country; there he may preach the gospel, administer the sacrament—in fact do every thing that God has authorized any minister to do for the salvation of men—may sing, pray, exhort, beseech, and weep over poor sinners—*but in that church not one soul can be saved*, according to Campbellism; you must leave that church, and go in search of *water* to complete the job, or all that is said and done in the church goes for naught. As a Methodist preacher I am not able to see why complete salvation may not be reached in that little log church, on a dark night, while the worship is being conducted by the light of a tallow-candle; and as all other things that pertain to the gospel may be done there, without any objection even from a Campbellite, I see no harm in doing the baptizing there too, so I do all that the gospel re-

quires in the way of worship, and the ordinances of God's house *right in that little log church.* I can have some little—and but very little—patience with a lawyer who plays upon a technicality to defeat the ends of justice, but from ministers who teach that men are damned because of a *mode*, or if the mode is to their liking, because it was not done at the *right time*—from all such ministers and their teachings, good Lord, deliver us.

Had you noticed that the word *immerse* does not occur in King James's translation, nor in the new version of the Bible? Had you noticed that the "sprinkling of water" is often connected with cleansing? Take the following: "And thus shalt thou do unto them, to cleanse them: *sprinkle water* of purifying upon them." (Num. viii. 7.) "Then will I *sprinkle clean water* upon you, and ye shall be clean." (Ezek. xxxvi. 25.) Had you noticed that where there is a clear case of immersion in the Bible, it was connected with a great curse? Note the following. When God sent the flood, it is said: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, *and every man.*" (Gen. vii. 21.) This was a clear case of immersion, and it was death to all that were immersed. Noah and his family escaped immersion, and were saved. God had a controversy with the Egyptians: "And the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and *covered* the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." (Ex. xiv. 27, 28.) This is a clear case of immersion—not plunging under and jerking out the same moment, but *immersion* sure enough; and it was death to those immersed. Strange that our immersion friends never refer to these, the only clear cases of immersion in the Bible—that is, of the immersion of human beings. God sprinkles the earth to bless it, but destroys Johnstown with immersion.

THE PUMP.

THE WATER PUMPED OUT OF CAMPBELLISM.
(119)

PREFACE.

"THEREFORE with joy shall ye draw water out of the wells of salvation." (Isa. xii. 3.) From these wells we draw the "water of life." (Rev. xxii. 17.) Jesus says: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him should receive)." (John vii. 37, 39.) As water is used in cleansing defiled garments, so the Spirit of God (or water of life) is used in cleansing souls defiled with sin. Seeing some have mistaken the water that forms rivers, lakes, and ponds for the water of life, I have invented a pump—a double-action instrument—which will, I trust, pump *out* this water, and pump *in* the water of life. In cleaning out the Campbellite well you need not be surprised if we find old boots buckets, brickbats, dead frogs and rats, and a host of other unclean things so well calculated to produce ill health and bad temper in those who use the water. If we succeed in our undertaking, we will have done all earnest seekers after truth a real service.

INTRODUCTION.

1. IMMERSION either *is* or *is not* the Bible mode of baptism.
2. Water baptism either *is* or *is not* a condition of pardon.
3. A sinner either *can* or *cannot* be justified without water.
4. A sinner either *can* or *cannot* be justified by *faith only*.
5. The Spirit of God either *does* or *does not* come in direct contact with the heart in the work of regeneration.

To these, and many other minor points, this little work is devoted. Hoping it may be a benefit to many, an injury to none, I send it forth with my best wishes for all who may read it.

Bethel, Tenn., March 4, 1884.

CHAPTER IV.

The Pump.

Campbellite. Well, well; here is my old Methodist friend, the "Grub-ax" man. I am glad to see you. I have had a time of it since I saw you. The Church expelled (or *withdrew* from) me, as they call it, because I would not confess that I was very sorry I had my children baptized. They said I had violated the word of God and ignored the teaching of the Church; so they left me out in the wicked world, as they say.

Methodist. I am glad to see you. I believe I told you there would likely be some trouble about the baptism of your children. How are you feeling over the matter?

C. I am convinced that all our boasting about *no creed*, every one having his own private opinion, and the like, does very well until one's judgment comes in contact with the opinion of our elders, and then—well, somehow they manage to turn him out of the Church. But I remember when we parted last you spoke of another grubbing some day. If you have time, I should like to ask you a few questions about the mode of baptism.

M. I will gladly spare the time.

C. How did John Baptist baptize?

M. I know nothing whatever about it except what John and the divine Scripture writers say.

C. What do they say? Give me *chapter* and *verse*, for I am going to get close after you now on the mode of baptism

M. John says: "I indeed baptize you *with* water" (Matt. iii. 11); "I indeed have baptized you *with* water; but he shall baptize you *with* the Holy Ghost" (Mark i. 8)

"John answered them, saying, I baptize *with* water" (John i. 26); "But he that sent me to baptize *with* water, ... the same is he which baptizeth *with* the Holy Ghost" (John i. 33). Jesus says: "For John truly baptized *with* water; but ye shall be baptized *with* the Holy Ghost" (Acts i. 5). Peter says: "The Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized *with* water; but ye shall be baptized *with* the Holy Ghost" (Acts xi. 15, 16). It is written, "In the mouth of two or three witnesses shall every word be established" (2 Cor. xiii. 1). I have given you the repeated testimony of John, the testimony of Jesus and Peter, so I suppose John really baptized *with* water. What do you think of it?

C. O I believe nothing is baptism but immersion. It is written that John baptized "*in* Jordan—*in the river* Jordan," and that settles the question as to the mode of baptism. I can almost see John dipping them by the thousands.

M. You think John, Jesus, and Peter were mistaken about its being *with* water, and that John baptized *in* water. That is quite bold. Will you give me one verse that says he baptized *in* water?

C. No, but he *went down into the water*, and baptized, then *came up out of the water*. That ought to satisfy any reasonable man that he immersed *in water*. Come, lay aside your prejudice, and I will convince you that you are wrong about the mode of baptism.

M. It is written, "John did baptize in the wilderness" (Mark i. iv). Do you suppose John actually *dipped* the people into the soil of the wilderness?

C. No, of course he did not.

M. Baptizing *in* Jordan, you say, evidently means dipping into the water of Jordan; but baptizing *in* the wilderness does not mean dipping into the soil of the wilderness. I

suppose, then, the word *in* only means *dip* when it is connected with Jordan. Is that your idea?

C. W-e-l-l, I think when John baptized *in* Jordan he dipped the people into the water of Jordan.

M. "And the priests that bare the ark of the covenant of the Lord stood firm on dry ground *in the midst of Jordan*." (Josh. iii. 17.) Now, if it had been written, "The priests stood in the midst of Jordan and baptized the people," would it not have been plain that they dipped the people into the water of Jordan?

C. I-I think so.

M. In several passages where it is said John baptized *with* water, it is also said that Jesus baptized *with* the Holy Ghost. I will give you one passage: "But he that sent me to baptize *with* water . . . . the same is he which baptizeth *with* the Holy Ghost" (John i. 33). Now, if we can find *how* Jesus baptized *with* the Holy Ghost, it will give us some light on the mode of baptism.

C. That is so. Now read Acts ii. 2, and you will see how they were baptized *with* the Holy Ghost at Pentecost. They were certainly immersed in the Holy Ghost, for it reads, "And it filled *all the house* where they were sitting." If that was not immersion, I should like to know what is. The house was *full*, and they were *in the house*.

M. Was it the Holy Ghost that filled the house?

C. Of course it was.

M. Please read the whole verse.

C. Acts ii. 2: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

M. Ah! It was *sound* that filled the house. You and your brethren ought to quit trying to blindfold the world with your wrong construction of Acts ii. 2. This is not the first time I have heard you at it.

C. Sure enough, it was *sound* that filled the house; how did I happen to overlook that?

M. Like you *happen* to overlook a great many other things, I suppose. Now, let me give you a few passages which will show how Holy Ghost baptism was administered: "But ye shall receive power, after that the Holy Ghost is *come upon you*" (Acts i. 8); "The Holy Ghost *fell on* all them which heard the word" (Acts x. 44); "I will *pour out* of my Spirit upon all flesh" (Acts ii. 17); "He hath *shed forth* this, which ye now see and hear" (Acts ii. 33). *Come upon, fell on, pour out,* and *shed forth,* are the only terms used in the Word of God to show how Jesus baptized *with* the Holy Ghost. Do you think Jesus *dipped* men and women *into the Holy Ghost?*

C. Of course he did not; but John certainly dipped people into the water of Jordan, I think.

M. John baptized *with* water, Jesus baptized *with* the Holy Ghost. Jesus's mode was *pouring,* John's mode was *dipping, you think!* If pouring the Holy Ghost upon the invisible man is baptizing with the Holy Ghost does it not seem that pouring water upon the visible man would be baptizing with water?

C. It may to you, but there are so many other passages that settle the mode of baptism so clearly that all you have said has but little weight with me. The Bible teaches that the water in which baptism was performed was not brought, but they *always* found it in its native place.

M. "Can any man *forbid water,* that these should not be baptized?" (Acts x. 47). Does this not look like the water was to be brought?

C. I must confess that it does; but I think they went to water, for nothing is baptism but *immersion,* and they must have *gone to* water.

M. Take another case, Acts ix. 11: Saul was in the house

of Judas (verse 17); Ananias "entered into the house" (verse 18); Saul "arose and was baptized." Now, is it not plain that Saul was *in the house* of Judas, *standing on his feet*, when he was baptized.

C. It does look a little like it, but I suppose there was a *pool* in Judas's house, or Ananias and Saul went to a creek, or pool, and there Saul was immersed.

M. You *suppose*. Why not suppose that a river ran through Judas's house, or that a band of angels came from heaven, and on their bright wings bore Ananias and Saul away to Jordan, and sung a beautiful song while Ananias took Saul *down into the water* and *dipped* him? As well suppose that as any thing else. How is it that you boast so much about being the only people who take the *Bible alone*, and yet you have to *suppose* so much to make immersion the Bible mode of baptism?

C. We will drop Saul's case, if you please, and I will give you some Scripture that will settle this question beyond dispute.

M. Very well, let me have it.

C. Jesus says, "Except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). See also Col. iii. 12. The terms "*birth*" and "*burial*" certainly refer to the mode of baptism, and that makes it very clear that immersion is the mode.

M. Truly the mode of baptism is quite accommodating. Agreeably to your idea it represents a *birth;* or, if you like, it may represent a *burial.* As if we should say cotton is a good picture of snow; or, if you like, it represents charcoal as well. The *birth* and *burial* of a man are the most remote

periods of his earthly existence, and they are as unlike as *snow* and *charcoal;* yet according to your idea of the mode of baptism it is a picture of a *birth* or a *burial.* A birth brings one into this world, and is hailed with joy; a burial takes him out of this world amid deep mourning. Birth is caused by *life,* burial takes place because of the absence of all life. Still, baptism represents a *birth* or a *burial,* as you like. No, my brother, you have made a mistake; baptism in no way represents a burial.

C. Certainly baptism is a *sign* of Christ's burial. You won't gainsay that, I hope.

M. Christ will settle this question: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. xii. 39, 40). Observe, 1. Jesus was speaking of his burial. 2. Of his burial he says, "No sign shall be given but the sign of Jonas." Now, you say *baptism* is a sign of his burial. You or the Saviour must be wrong. More than likely *you* are wrong. What about it?

C. W-e-l-l, how will you explain that passage? It says "buried with him by baptism;" and that must mean immersion, for you know when we bury a thing we cover it. Suppose your child dies, and the undertaker sprinkles a little dirt on its head and calls it a *burial,* how would that suit you?

M. Just as well as if he had plunged it about one foot under the dirt and jerked it out *immediately,* as you do when you dip people. When my friends are buried I want them to remain so until the resurrection. The passage has no reference whatever to the mode of baptism, as I understand it

C. I am astonished at you! What *does* it mean?

M. Read Romans vi. 2–11, and you will find these expressions, viz.: (1) "Dead to sin." (2) "Baptized into Jesus Christ"—not into water. (3) "Baptized into his death"—not into Jordan. (4) "Buried with him by baptism into death." ("Dead to sin.") (5) "We also should walk in newness of life." ("If a man be in Christ he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. v. 17.) (6) "We have been planted together in the likeness of his death." (7) "We shall be also in the likeness of his resurrection." (8) "Our old man is crucified with him, that the body of sin might be destroyed." ("And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v. 24.) (9) "We should not serve sin." (10) "He that is dead is freed"—or justified—"from sin." (11) "Dead indeed unto sin." (12) "Alive unto God through Jesus Christ our Lord." ("I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God." Gal. ii. 20.) Now, it seems clear that the apostle was "discoursing of the '*burial*' of the 'body of sin' by the baptism of the Holy Ghost;" the *quickening* of those "dead in trespasses and in sins" to a *new* life in Christ; the "*translation*" of a sinner from the "kingdom of darkness" "into the kingdom of his dear Son." (Col. i. 13.) Certainly no reference is had to the mode of baptism.

C. *Yes*, that is the way with you Methodists: you always see some *great spiritual* work in every thing. I know nothing of this great *spiritual change* about which you talk. The passage has reference to *immersion in water*, and you ought to *know* it.

M. In Rom. vi. 4, speaking of *how* this change was wrought, the apostle says: "Like as Christ was raised up from the

dead by the glory of the Father." Think a moment. Were any human hands employed in raising Christ from the dead?

C. Certainly not. He was raised by the power of God alone.

M. Did you ever see any one raised up from immersion by the power of God *alone*, without human hands?

C. Certainly not. The man who dips them always raises them from the burial, of course.

M. Then, where is the likeness between the *burial* and *resurrection* of Christ and your manner of immersion? Certainly those who placed the body of Jesus in the tomb did not raise him from the dead.

C. I never saw that point before, and I wish to dismiss the subject, and take up the design of baptism.

M. But you referred to Col. ii. 11, 12, and I wish to call your attention to a few points in that passage before leaving this subject. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Notice, (1) Whatever this passage refers to as being done was done "without hands," therefore it could not be immersion in water. (2) It is "circumcision," "putting off the body of the sins of the flesh." "Circumcision is that *of the heart, in the spirit*" (Rom. ii. 29). Paul certainly does not use circumcision in one sense when writing to the Romans, and in quite another when writing to the Colossians; so it is clear that this passage refers to a great work wrought in the spirit of man by the Holy Ghost, "through the faith of the operation of God," and not to the immersion of the body in water.

C. There, now! You see that *change* which you call a *great spiritual change* was wrought by *circumcision*. Now,

if a *fleshly* ordinance could produce such a change, why cannot immersion in water produce all the change necessary to becoming a Christian?

M. The apostle is speaking of *spiritual* circumcision, of which fleshly circumcision is only a *sign* or *picture*.

C. You astonish me! Who, but a *Methodist*, ever dreamed of a *spiritual* circumcision? You ought to know that it was a *fleshly rite*, given to the Jews to distinguish them from other nations. You ought to study your Bible more, then you would not commit such glaring blunders.

M. Moses, Jeremiah, and Paul seem to have made the same "blunder" you say I have made. Hear them: "Circumcise therefore the foreskin of your *heart*, and be no more stiff-necked," Deut. x. 16; "Circumcise yourselves to the Lord, and take away the foreskins of your hearts," Jer. iv. 4; "Neither is that circumcision which is *outward in the* flesh," but "circumcision is that *of the heart, in the spirit*,' Rom. ii. 28, 29. Here Paul says very emphatically that circumcision of the flesh "is *not* circumcision." It is only a *sign* or *picture* of spiritual circumcision.

C. Just give me chapter and verse, will you?

M. Yes, sir. Paul says of Abraham, when he received circumcision of the flesh, "And he received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had, *yet being uncircumcised*," Rom. iv. 11. Observe, (1) Abraham was righteous before he received circumcision of the flesh, therefore fleshly circumcision could not have been a condition of pardon. (2) His righteousness was *by faith*—"Abraham believed God, and it was counted unto him for righteousness," Rom. iv. 3; Gen. xv. 6. Now, I will say, once for all, that all of the external rites and ordinances of the Church, in all ages, have only been *signs* or *pictures* of an inward, invisible work of grace. The sacrament of baptism and the Lord's Supper are *pictures;* the former, of

the new birth; the latter, "of our redemption by Christ's death." There is nothing in any or all of them that can cleanse a soul from sin. That must be done by the power of God's grace alone. There is but one baptism—"One Lord, one faith, one baptism" (Eph. iv. 5). The Holy Ghost "shed forth" on the soul cleanses it from all sin, and takes it into spiritual relation to Christ; and "clean water" shed forth on the body in baptism takes us into visible relation to Christ, or into the visible Church.

C. What blasphemy! Holy Ghost baptism ended with the apostolic age, and the "one baptism" you refer to is immersion in water. I am sorry that the sects will not stop so much nonsense about Holy Ghost baptism. Why is water baptism so called in the Bible if it is only a picture?

M. Why do Old and New Testament writers call circumcision of the flesh circumcision, when it is only a *sign* or *picture*, as I have shown by Scripture?

C. W-e-l-l, I do not know.

M. On entering a parlor, why do you say, "There is General Lee," when it is only his picture?

C. Because usage has made that mode of speaking a law of our language.

M. Very well. Jesus says of the sacramental bread and wine, "This is my body;" "this is my blood." Now, do we eat the *real flesh* and drink the *very blood* of Jesus in the Lord's Supper? or are *bread* and *wine* only pictures of his *body* and *blood*?

C. Somehow, my head feels a little dizzy, and I do not understand the matter just now.

M. But you said "Holy Ghost baptism passed away with the age of the apostles." Will you be so kind as to give me chapter and verse on that statement?

C. We—I—am a little giddy just now, and cannot think of any Scripture that sustains my assertion. But Mr. Camp-

bell was a great man, and that is what he said about it; and we all preach it that way.

M. To be consistent, you ought to quit preaching it that way, or stop your boasting about "taking the Bible alone" as your guide.

C. It would be very hard for me to see as you do on the work of the Spirit.

M. No doubt of that. The Pharisees lost sight of the work of the Spirit in a great measure, by deifying ordinances, and they became self-righteous and proscriptive. So with all who attach undue importance to immersion. They are likely to presume to be the only people who know every thing *perfectly* and do every thing *correctly*. Is it not common for your ministers to proclaim themselves the only true ministers of the New Testament *in the world*, and representatives of the only true Church under the sun?

C. Yes, I must say we have attached *great* importance to immersion, and have had but little to say about the work of the Spirit, except to ridicule the sects for teaching that he operates *directly* on the heart; and we do teach that we belong to the only true Church in the world. But I wish to discuss the design of Baptism. We hold and teach that no sinner can be saved from past sins without *immersion in water;* and the New Testament sustains our doctrine fully.

M. Before a physician can know what remedy is needed, he must know *where* the trouble is. So by learning what part of our being is the sinner, we may be able to discuss the matter more intelligently. "To the law;" "The *soul* that sinneth, it shall die" (Ezek. xviii. 20); "Tribulation and anguish upon every *soul* of man that doeth evil" (Rom. ii. 9); "The law of the Lord is perfect, converting the soul" (Ps. xix. 7); "That which is born of the Spirit, is spirit." (John iii. 6.) Here we learn, (1) that sin is in the soul:

(2) it is the *soul* that needs conversion, or a spiritual birth. Now, do you believe that *water* washes sin from the soul, or does the Spirit of God wash away our sins?

C. Nonsense. You are always talking about the Spirit washing the souls of men. Did n't you know that the Spirit of God is a *talking* Spirit, and does all his work by *talking*, and not by *direct contact* with our souls, as you teach? We read the words of the Spirit in the New Testament, *obey the gospel*, or submit to immersion, and *do* religion. That is all there is of it.

M. But tell me how sin is gotten out of the soul. David prayed to God in this language: "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Ps. li. 2). Now, what is the manner of this washing? Does God apply *water* to the soul, or does he use his *Spirit* in washing a soul?

C. In the *act of obedience* a sinner becomes a Christian, but certainly not by contact of God's Spirit with the soul. That is nonsense.

M. After speaking of a very wicked class of men, Paul says: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the *Spirit* of our God" (1 Cor. vi. 11). Notice that the *washing*, *sanctifying*, and *justifying* were all done by the "Spirit." But you say, Not so.

C. That 's the way with you Methodists! Do n't you know that God's Spirit is a *talking* Spirit, and does his work by *talking* and not *contact*?

M. Hear Paul again: "He saved us by the *washing* of regeneration and *renewing* of the Holy Ghost, which he shed on us *abundantly*" (Titus iii. 5, 6). Does that look like *talking* or touching?

C. O that has reference to *immersion in water*.

M. It does! What an idea! God saves sinners by shed

ding the Holy Ghost on them abundantly; and that means immersion in water?"

C. That's what Mr. Campbell taught, and we all teach it that way.

M. Take another passage: "For by one Spirit are we all baptized into one body" (1 Cor. xii. 13). The last words of the twelfth verse read, "So also is Christ;" thirteenth verse, "For by one Spirit," etc. Paul was considering how the various members get into Christ, the "one body," and he says they are "baptized into" him "by one Spirit."

C. There now! That means just this: By the direction of the Spirit we are all baptized, etc. So you see it is by the words of God's Spirit we are directed to immerse men on condition of faith, repentance, and confession, and not by contact.

M. Did you ever baptize anybody?

C. Yes, sir.

M. Did you do it by *words*, or did you *take hold* of the subject (as you immerse for baptism) and plunge him under the water?

C. O—o-f—course I took hold of the subject; but I cannot believe the Spirit *takes hold* of sinners and *puts them into Christ.*

M. Please read Romans viii. 2: "For the law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death." The idea seems to be this: While in sin, we are under sentence of death eternal; but when we "believe on the Lord Jesus Christ," the Spirit *frees us* from this sentence—baptizes us "into Jesus Christ." This seems clear, does it not?

C. Not so clear to me. Can you give me an illustration that will make it plain to me?

M. I will try. Speaking of the coming of Christ, and of his majesty, the prophet says: "He is like a refiner's

fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver" (Mal. iii. 2, 3). Notice that Christ is said to be like *fuller's* soap—that is, the use a fuller makes of soap in cleansing cloth illustrates the manner in which Jesus cleanses a soul. Now, you say all the washing done by the Spirit is done by the *words* of the Spirit. Suppose in passing your wash-shed you should see the soiled garments, soap, and water in the tub, and the washer-woman talking fluently and very earnestly about the process of cleansing clothes, and finally she says: "Only four steps necessary to the cleansing of filthy garments, (1) Believe they are soiled; (2) apply soap; (3) put them in the tub; (4) immersion." Then she plunges the tub, clothes, and all into the water, and jerks them out quickly, and declares that the washing is done, the garments are all clean. What would you think?

C. I would think she was an idiot. Everybody knows that the *soap*, *water*, and *washer-woman* must all come in contact with soiled clothes in order to cleanse them. What's the use of dipping the tub into the water to cleanse the clothes which are in the tub?

M. It is just about as necessary as it is to plunge a man's body into water to cleanse the soul which is in the body. Now, if your theory is true, and the prophet gave us the right illustration when he referred to the fuller's soap, your washer-woman washed your clothes right; but she did not wash them *at all*, as you admit. Now, what about your theory?

C. W-e-l-l—h-how do you understand that fuller's soap to illustrate a sinner's conversion?

M. The clothes, soap, and water are all *in* the tub, and no amount of labor done on the *outside* of the tub can possibly have any thing to do with cleansing the clothes. The

work of cleansing must be done *inside* the tub. So the soul is *in* the body, and no *dipping* or *soaking* of the body in water can have any thing to do with cleansing the soul; that must be done by the Spirit working "within" us. "It is God which worketh in you" (Phil. ii. 13). "God is a Spirit."

C. But what about the "refiner's fire?"

M. "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver" (Mal. iii. 3). Now, suppose we try to purify some gold or silver by your theory for purifying sinners We will place the crude metal in a crucible, and then take four steps: (1) Believe there is metal in the ore; (2) it must be separated from the dross; (3) place in the crucible; (4) plunge crucible and all into the water. Will that process purify the gold or silver?

C. Of course it will not. The crucible must be placed in a heated furnace, and *intense* heat must be brought to bear on the contents of the crucible until it is thoroughly smelted; then the metal separates from the dross. When the refiner sees his image reflected from the metal, he pronounces it pure.

M. Just so when a sinner is deeply penitent. God's Spirit stirs him up "as an eagle stirreth up her nest" (Deut. xxxii. 11); and, like David, his "heart" is "hot within him, and while he thinks on his deplorable state the fire burns" (Ps. xxxix. 3). The Spirit of the Lord is in his heart "as a burning fire shut up in" his "bones" (Jer. xx. 9), melting his soul to tenderness and submission. He now believes "in the Lord Jesus Christ," and his soul reflects the image of Jesus, and he is saved, and——

C. Hold, brother! you've got me confused. I want to be done with this refining business. You said awhile gone that water baptism is a *sign* or *picture* of Holy Ghost bap

tism. If that be so, how can you baptize infants? They know nothing about Holy Ghost baptism, faith, or righteousness either.

M. Abraham was "ninety-nine" years old when he was circumcised (Gen. xvii. 1), and circumcision of the flesh was a "*sign*" of spiritual circumcision (Rom. iv. 11); and all that were circumcised were "debtors to the whole law" (Gal. v. 3). God said to Abraham, "He that is eight days old shall be circumcised" (Gen. xvii. 12). But what did a babe of eight days know about doing the whole law?

C. Why, nothing, of course.

M. Then, if infants of eight days were proper subjects for circumcision, knowing nothing of its significance, can there be any impropriety in baptizing little babes that do not know what is signified by baptism?

C. You have got me so "befuddled" I hardly know what I am at. Tell me why you object to our teaching that immersion is essential to pardon.

M. Because the Bible does not sustain your theory.

C. Does the Bible oppose it? If so, give me chapter and verse. I do not wish to teach an error.

M. Will you promise that if I will show your teaching on this point to be contrary to the doctrine of the Bible you will abandon it?

C. I certainly will. But you must give chapter and verse.

M. I will do so. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5). Notice, there is but *one* mediator, and your theory makes *three*—viz., Christ, water, and the administrator of immersion. That puts the salvation of a sinner in men and in water, so that a sinner may read the word of life, and trust in Jesus with *all his* heart; may "*ask*," "*seek*," "*knock*," and although Jesus has assured such that they

should "receive," "find," the door of mercy should be "opened" (Matt. vii. 7, 8), all avails nothing without *water* and some one to *dip* the poor penitent. So your plan of salvation has *three* mediators; the Bible plan has but one.

C. We do not teach that water saves, or that one man can save another; and who says we do slanders us.

M. What does it matter? If a sinner cannot be saved without immersion in water, it is clear that he cannot be saved without water and some one to dip him. Hence it matters not whether the *water*, the *dipper*, or Christ saves; for if *water* or the *administrator* be absent, the result is the same as if Christ were away. *Without water and an administrator, the sinner is as hopelessly damned as he would be without Christ.*

C. We teach that it is the *act of obedience* in immersion that saves, and not water.

M. But that act of obedience cannot be performed *without water* and one to do the *dipping*. So you have not relieved the difficulty.

C. Have you any other objection to urge?

M. Yes, sir. Paul said to the Corinthians, "I thank God that I baptized none of you but Crispus and Gaius, ... and I baptized also the household of Stephanus. . . . . For Christ sent me not to baptize, but to preach the gospel" (1 Cor. i. 14–17). Observe: (1) If water baptism is essential to pardon, Paul left all the Corinthians in their sins except one household and two other persons, and he thanked God for it. (2) Christ left out one of the essentials when he commissioned him to preach, for Paul says, "Christ sent me *not to baptize*, but to preach the gospel." Again he says the gospel "is the power of God unto salvation to every one that believeth" (Rom. i. 16). Notice: (1) The gospel saves "every one that believeth." (2) If baptism was

a part of the gospel that saves, and Paul was sent to preach that gospel, he was sent to baptize; but he says he "*was not* sent to baptize." Again, in the same Epistle and to the same people, Paul said, "In Christ Jesus I have begotten you through the gospel" (1 Cor. iv. 15). So you see they were saved "through the gospel," and not by water.

C. Yes, yes. You and I differ about Paul's writings. I will give you the *true* and *only* way by which a sinner must become a Christian: (1) He must believe that Jesus Christ is the Son of God; (2) he must repent; (3) he must make the good confession; and (4) he must be immersed. Now, by this order immersion is the *fourth* condition of pardon, and without it the other three steps—viz., faith, repentance, and confession—amount to nothing. It is clear then that after the three steps have been taken, the *whole salvation of the sinner depends on immersion.*

M. I am obliged for this honest statement of your doctrine, but I do not remember any Scripture that will sustain it. The only faith you require of a sinner is *assent* to the fact that Jesus Christ is the Son of God, and you put repentance after faith, and finally *all depends on immersion.* I think you fail to get a correct idea of the faith that justifies the sinner.

C. Philip required nothing of the eunuch but to "believe that Jesus Christ is the Son of God" (Acts viii. 37). On that faith he immersed him; and what right have we to require more?

M. But we are talking about justification from past sins. Do you think the eunuch's sins were remitted at the time Philip baptized him, or was he a good man before that?

C. Of course his sins were pardoned *then.* How could he have been a good man before he was immersed?

M. Now, my brother, in regard to two points in the eunuch's case I think you Campbellites are laboring under a

great mistake: (1) As to his sins being pardoned at the time Philip baptized him, and (2) as to the mode of his baptism. Let us take a little time on his case.

C. Very well; and if you show that his sins were not pardoned at the time he was baptized, and that he was *not* immersed, I shall be surprised.

M. Can you give me *one* passage of Scripture which *intimates* that his sins were pardoned at that time?

C. No, sir; but what makes you think he was good before his baptism?

M. I have several reasons. (1) He came all the way from Ethiopia to "Jerusalem for to worship" (Acts viii. 27). (2) He must have believed in a coming Saviour, as all Jewish worship was based on faith in a coming Messiah. (3) It is not probable that a sinner would travel over three hundred miles in order to worship at the altar of the "true God." (4) There is nothing connected with the account of his baptism from which we could infer that he was a sinner, or that his sins were pardoned at the time of his baptism. Hence I conclude that he was a devout Christian before he was baptized.

C. Well, well; now just think of it! God sent Philip all the way from "Jerusalem unto Gaza" to baptize a man who was already a Christian. Why, he never believed that Jesus Christ was the Son of God until Philip taught him. What was the use of sending Philip to him if he was already good?

M. What use was there in "Aquila and Priscilla" teaching Apollos—that "eloquent" and diligent teacher of "the things of the Lord"—"the way of God more perfectly?" (Acts xviii. 24–26). Certainly not that his sins might be pardoned, but that he might be a more intelligent teacher. Now, as I understand the eunuch's case, he was a devout worshiper of God, but living away down in Ethiopia, his

opportunities for learning about "Him who died on Calvary" were very poor. Of course, I suppose, he had heard about the crucifixion of Christ, but he had never been shown how the prophecy of Isaiah had been fulfilled in the death of Christ, and he was still looking for "Shiloh" to come. Philip showed him "the way of God more perfectly;" and when he saw how perfectly all the circumstances connected with the death of Jesus agreed with the prophecy of Isaiah, he said, "I believe that Jesus Christ is the Son of God." *Then* and *there* he accepted Jesus Christ as the Messiah for whom he had been looking, and whom he had been worshiping; and with this additional light, he was baptized and "went on his way rejoicing." Do the Scriptures contradict my view of the eunuch's case?

C. I do n't know that they do; and I must confess that your idea looks somewhat reasonable. I confess that I could not prove by the Bible that his sins were pardoned at the time of his baptism, but I think his baptism is the clearest case of immersion in the Bible. If he were not immersed, I am no longer an immersionist.

M. What is there about his baptism that looks like immersion to you?

C. Why, "*They went down both into the water, both Philip and the eunuch,* and he baptized him;" and they "came up out of the water" (Acts viii. 38, 39). "*Down into,*" "*up out of,*" and that not immersion? *Certainly* the eunuch was immersed.

M. Be careful. You say "down into" and "up out of" is immersion in this case. If that be so, immersion is not baptism at all, for baptism in this case came *after* the "down into" and *before* the "up out of." They "went *down into* the water, and *he baptized him.*" Then they *came up out of the water.* So you see "down into" was one thing, "*baptized him*" another, and "up out of" another. Just one

question: The word "*into*" occurs divers times in the Bible. Can you give me one case when it means immerse, in your judgment, except where it is connected with baptism?

C. I cannot think of one just now.

M. Now, let us go a little farther back, and consider this case more closely, as you think it is the clearest case of immersion in the Bible. Who was this eunuch?

C. He was a man "of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure" (Acts viii. 27).

M. Very well. Then he must have been an educated man as well as a man of good sense, or he would not have occupied the high position of a man "of great authority" and the queen's treasurer. What was he doing when Philip went to him?

C. He was reading the "Prophet Esaias" (verse 30)—a prophecy concerning the crucifixion of Christ, found in the fifty-third chapter of Isaiah.

M. What did Philip do?

C. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts viii. 35). Now, according to our usage, we would say Philip took the prophecy which the eunuch was reading for his text, and preached Jesus to the eunuch.

M. Of course you know the Bible was not divided into chapters and verses at that time.

C. Certainly; that was man's work many years after the baptism of the eunuch.

M. Of course you know, too, that the prophecy which the eunuch was reading is not all contained in the fifty-third chapter of Isaiah.

C. Yes. It begins, I reckon, at the thirteenth verse of chapter fifty-two.

M. One other question: When a minister takes a text, is

it not expected that he will preach the doctrine contained in his text, and in the scripture immediately connected with his text?

C. He would not be expected to *contradict* any thing taught in his text or in connection with it.

M. Very well. Now, suppose Philip in his sermon to the eunuch had said: "Christ was *not* 'a Man of sorrows,' he did *not* 'bear our griefs' nor 'carry our sorrows,' he was *not* 'wounded for our transgressions' nor 'bruised for our iniquities,' we are *not* 'healed with his stripes,' 'the iniquity of us all' was *not* 'laid on him'"—what would the eunuch have thought of his sermon?

C. He certainly would have known that it was a flat contradiction of all that Isaiah said on those points in connection with Philip's text; and if he had any respect for the prophecy of Isaiah he could have had none for Philip.

M. In Isaiah lii. 15, in close connection with Philip's text, we find the only expression from which he could have gotten an idea of baptism in that connection, and it reads, "So shall he *sprinkle* many nations." You think if Philip had contradicted those other statements of the prophet he would have been unworthy of the eunuch's respect, but when he baptized the eunuch you think he *dipped* him, notwithstanding the prophet said "*sprinkle*." "O consistency!" Do you think the eunuch was dipped?

C. I must confess it looks a little doubtful.

M. To say that Philip dipped the eunuch is to charge him with a total disregard for the doctrine taught in connection with his text. Will you do that?

C. No. I must give up my former notions about the eunuch's baptism. As to the mode of baptism, I will make up my mind fully at another time. Let us go back to "faith." Paul says, "He that cometh to God must believe

that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6).

M. But Paul does not say believing there is a God who is able to reward all who seek him justifies the sinner. Of course a sinner must believe that much before he will seek God. The faith by which a sinner is justified is a faith of *reliance* or *committal*—a faith which *relies wholly on God, and commits all to him.*

C. Now, you want to begin a tedious talk about "justification by faith only." That is abominable to me. What do you mean by faith of *reliance* or *committal?*

M. Paul will explain: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him" (2 Tim. i. 12). What had he "*committed*" to God? "Wherefore let them that suffer according to the will of God commit the keeping of their *souls to him*" (1 Pet. iv. 19). It is one thing to believe that "Jesus Christ is the Son of God," and another thing to "*believe on* the Lord Jesus Christ." When the jailer asked, "What must I do to be saved?" he was told to "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." You would have told him to believe that "Jesus Christ is the Son of God."

C. Somehow I fail to see the difference between believe *on* or *in* Christ and believing that he is the Son of God. I wish you would illustrate "faith of committal," as you call it.

M. Very well. There is a lawyer whom you believe to be the ablest lawyer in Tennessee, and you may believe it with *all your heart*, yet you may not feel the need of his service; or feeling this need, you may fail to *ask* for his service, and you will not be benefited by him. But if you *commit your cause to him*, you may receive benefit from him. So a sinner may have *no doubt* as to Jesus being the Son of God, and still remain a sinner; but if he will repent of his sins.

and "believe *on* the Lord Jesus Christ," committing all to him, shall be saved.

C. You think a sinner must *repent* before he can exercise faith that commits all to God. How can a man repent before he believes? You Methodists talk about *degrees* in faith. We require of a sinner *no faith* except to "believe that Jesus Christ is the Son of God." That is all the *Bible* requires.

M. As to degrees in faith, we read of (1) "little faith," Matt. vi. 30; (2) "great faith," Matt. viii. 10; (3) "weak faith," Rom. xiv. 1; (4) "strong faith," Rom. iv. 20; (5) "working faith," Gal. v. 6; (6) "dead faith," James ii. 20; (7) "faith that saves the soul," Heb. x. 39. The devil believes that Jesus Christ is the Son of God (James ii. 19), and perhaps he assents as fully to all the truths revealed in the Word of God as you do; but little stress is laid on faith of assent. As to repentance coming before faith of *reliance* or *committal*, we read the words of Jesus in Mark i. 15: "Repent ye, and believe the gospel." Would you have it, "Believe ye, and repent the gospel?" In Acts xx. 21: "Testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." In Matt. xxi 32, Jesus said to the Pharisees: "And ye, when ye had seen it, repented not afterward that ye might believe." Here it is taught that saving faith is impossible without repentance. In fact, repentance brings the sinner to where he can be justified *by faith*. Now, you always boast of taking the Bible alone as your guide; will you give me one verse that reads, "Believe and repent," as you always put it?

C. W-e-l-l, I don't remember one now.

M. Why, then, do you always say "faith and repentance," when in the Bible it is always put "repentance and faith?" According to the Bible plan of salvation, repentance is al

ways demanded of a sinner before he can exercise faith of *reliance*, which *commits* all to God *now*, and secures justification; but by your plan, stopping with the faith that merely *assents* to the fact that Jesus is the Son of God (just what the devil believes, Luke iv. 33, 34), you *change the order*, then tell the world that you are the only people who teach *exactly as the Bible teaches*. Either *you* or the New Testament writers are wrong. Which is wrong?

C. I—t-h-e—fact is I do not know any thing about a faith of committal. I know I believe "Jesus Christ is the Son of God," and I committed myself to the minister, and he committed my body to the water about one second, and I have counted myself a Christian ever since I came up from the "liquid grave;" and I know nothing of a "great spiritual change" about which you talk. You teach that a sinner is "justified by faith only," and I think that is contrary to Scripture and reason; and I think it *horrible* and *dangerous* doctrine.

M. Paul does not seem to view the doctrine as you do. After making an unanswerable argument on the subject, he gave his conclusion in this language: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 28); "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5); "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). You Campbellites reach a conclusion very different from that reached by the apostle. He *excludes* all "deeds of the law" and "works;" you *include* immersion as a condition of justification. *You* conclude that a man is *not* justified by faith *without works*, or *faith only;* but Paul's conclusion excludes works of *all kind*, and makes *faith* the only condition of justification.

C. Hold, brother! Now, let me give you some Scripture

which will show you the incorrectness of your doctrine. Believers are said, in the Scriptures, to be "justified by Christ" (Acts xiii. 39), "by grace" (Rom. iii. 24), "by his blood" (Rom. v. 9), "by the name of the Lord Jesus" (1 Cor. v. 11), and "by works" (James ii. 24). If justification was by faith *only*, it could not be by Christ, by grace, by his blood, by the name of the Lord Jesus Christ, and by works. So you see you are altogether wrong when you say justification is by *faith only*.

M. Right honestly, brother, do you believe the passages you refer to speak of what is required of a sinner in order to his justification? or do they refer to what Jesus did for sinners when he died on the cross that they might be justified? To be very plain, do you believe a sinner must *create the Christ by whom he is justified, shed his blood, and furnish the grace* necessary to justification? We have been talking about what is required of a sinner in order to justification from past sins, and you use the passages referred to as though they were written as conditions of justification from past sins.

C. What do those passages mean, then?

M. I suppose no one but a Campbellite ever thought of their meaning any thing but about this: Jesus died—shed his blood—that grace might be given to the lost, that they might be "saved by grace through faith." Christ giving his life, his blood, and furnishing the grace, while the sinner exercises "*faith only*." Christ's part was to give his *life*, his *blood*, his *grace;* and the sinner's part is to "believe on the Lord Jesus Christ," and "be saved."

C. But James says we are justified by works.

M. Was James speaking of a sinner being justified from past sins? or was he talking about a righteous man being justified in the sense of *approval* when he obeyed the command of God?

C. You puzzle me now. You know we teach that the

Acts is the only book in the Bible which tells a sinner what to do to be saved; but when we are *pressed*, we generally refer to James. Now, if I say James had reference to a sinner being justified from past sins, away goes our theory about the Acts being the only book which gives the conditions of pardon; and if I say he was speaking of a righteous man's being *approved* of God, or *justified* by his works, I give up our strongest passage in favor of a sinner's justification by works. So I do not know what to say.

M. What special case was James speaking of when he said, "By works a man is justified?"

C. He was speaking of Abraham being "justified by works, when he had offered Isaac, his son, upon the altar" (James ii. 21).

M. Do you understand that Abraham was justified from past sins, or became a righteous man, by offering his son upon an altar? or, as a righteous man, did he offer his son in obedience to God's command, and was justified in this act of obedience?

C. I—eh—well, I don't exactly know. I——

M. You don't? In Genesis xv. 6 we have this statement: Abraham "believed in the Lord, and he counted it to him for righteousness." When Paul made his sublime argument on justification by faith, or "the remission of sins that are past" (Rom. iii. 25), he quotes Gen. xv. 6 as a proof-text (Rom. iv. 3). Hence we learn that Abraham was justified by faith. In Gen. xxii. 8–11 we have an account of Abraham offering Isaac upon an altar, in which act James says he was "justified by works." Now, the offering of Isaac was about twenty-two years after Abraham had been justified by faith. So you see it is a great perversion to say that James had reference to the justification of a sinner "from sins that are past." A sinner is justified from past sins "*by faith only*," and he remains in a justified state by *faith and*

works. First "make the tree good, and his fruit good," for "a good tree cannot bring forth evil fruit" (Matt. vii. 18, xii. 33); "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26). And God approves the good works of his children. So *after* we become children *by faith*, we are said to be "justified by *works*."

C. I am obliged to you for that explanation, for I must confess I never was well pleased with our construction of James ii. 24. We made him contradict Moses and Paul in regard to Abraham's justification. I see now that Paul was speaking of the condition on which he *became* righteous, and James was speaking of how he *remained* righteous, and there is no contradiction. Can you give me an illustration that will make justification by faith any plainer to my mind?

M. I will try. "For the kingdom of heaven is like unto a man . . . . which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard" (Matt. xx. 1, 2). The hiring men to work for us, you will see, illustrates the manner of a sinner coming into the service of God. Now notice: (1) No work was required of the hirelings until after the agreement was made—"when he had *agreed* with them, ... he sent them into his vineyard." (2) No pay was *demanded*, or *given*, before the agreement was made. (3) The agreement was made upon the *promise* of one "penny a day;" hence the laborers entered into the agreement on *faith only*. (4) Their faith in the master of the vineyard pleased him, and they were justified in his sight, and taken into his service. (5) Being in his service, he *approves* all they do according to his will. Now, can you give me one passage that says we are justified by immersion?

C. W-e-l-l—no. But I wish to call your attention to

Acts ii. 38: "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Now, it seems to me Peter teaches there that immersion is essential to pardon.

M. What we want is a pure heart, is it not?

C. Yes, sir.

M. Do you teach that a sinner's heart cannot be purified without immersion in water?

C. Not exactly. (1) Faith purifies the heart; (2) repentance purifies the life; (3) the good confession shows sincerity of purpose; and (4) immersion perfects conversion. That is what we teach.

M. What a mess! After the heart is purified by faith, you say, repentance must begin. Repent of what? Jesus says, "Blessed are the pure in heart, for they shall see God" (Matt. v. 8). Repent because they are prepared to see God? But repentance, you say, purifies the life, and confession shows sincerity. Now, you have a sincere man with a *pure* heart and a *pure* life, and still in a lost condition! That is truly monstrous doctrine!

C. But you have not explained the text I gave you. I wish you to explain 1 Peter iii. 21 also: "The like figure whereunto even baptism doth also now *save us*." *There*, you see Peter says in so many words baptism saves us; and he said at Pentecost, "Be baptized *for the remission of sins*." Ah! that gets away with your doctrine. You can't get around that!

M. I am glad you gave me those two texts from Peter. I suppose he knew what he meant by them. Notice his language *carefully*—"The LIKE FIGURE whereunto even baptism doth also now save us." Can baptism be both a *figure* of salvation and a *condition* of salvation?

C. W-e-l-l I don't exactly know.

M. What was Peter talking about?

C. He was talking about how Noah and his family were "saved by water."

M. Very well. Now turn to Genesis vii. 1–10, and let us see how Noah was "saved by water." (Verse 1) "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I found righteous before me in this generation." (Verse 4) "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." (Verse 7) "And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." (Verse 10) "And it came to pass after seven days, that the waters of the flood were upon the earth." Please observe: (1) It did not take the flood to make Noah righteous—"For thee have I *found righteous* before me," saith the Lord, before *one drop* of the flood was upon the earth; (2) Noah was in the ark *seven days* before the rain began to fall; (3) the water *did not touch* Noah, *nor save* him: he was saved *in the ark, by faith*—"By faith, Noah . . . . prepared an ark to the saving of his house" (Heb. xi. 7). Now, I hope you are able to see what Peter meant when he said baptism was a "*figure*." Certainly he used the word "baptized" in its proper sense at Pentecost; so according to his explanation of baptism, it is a "*figure*," "*sign*," or "*picture*" of spiritual cleansing.

C. From Peter's language, it seems that the people at Pentecost had to be *immersed* before they could receive the "gift of the Holy Ghost;" and that makes it clear to my mind that water baptism always came before Holy Ghost baptism, and was one of the *conditions* on which the Holy Spirit was received. That is the New Testament order, so I think.

M. Turn to Acts x. 43, 44, and let us see: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter

yet spake these words, the Holy Ghost fell on all them which heard the word." Let us consider: (1) Peter was preaching the first sermon that was ever preached to the Gentiles, hence it was of the utmost importance that he tell them just what was essential to their justification; (2) he did not say *one word* to them about water until after the *Holy Ghost* had fallen on "all who heard the word;" (3) he preached *faith* as the only condition of pardon—"Whosoever believeth in him shall receive remission of sins;" (4) he preached the same condition of pardon that was preached by "*all the prophets;*" (5) soon as Peter announced faith as the condition of pardon, all who heard the word accepted Christ through faith, received "remission of sins through faith in his name," were filled with the Holy Ghost, and rejoiced; (6) after they had received "the gift of the Holy Ghost," and "magnified God" (verses 45, 46), "then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" (verse 47). Now, Peter and the six Jewish brethren who went with him to the house of Cornelius were the only persons who had any right to object to the Gentiles being brought into the visible Church by water baptism. Peter seemed to think there could be no objection, as they had "received the Holy Ghost" as well as the Jews. I wish to know if you had been in Peter's stead, with your views of water salvation, would you not have mentioned '*water*" long before Peter did? Would you not have told them there was no "remission of sins" without immersion? that "remission of sins" through the name of Jesus, by faith only, was a *horrible* doctrine, *dangerous* and *hateful?*

C. See here, you are getting personal! Of course you know we teach that there is no remission of sins without immersion. But you made one point I had never noticed before

M. What is the point?

C. That Peter preached the same condition of justification which was preached by all the prophets. But since you showed me so clearly in "Grub-ax" that the present Church is a continuation of the Jewish Church, I can see no reason why the condition of salvation should not be the same.

M. But what about your doctrine? If you say "remission of sins" is not "through faith" in the name of Jesus, you brand Peter, *all the prophets*, Paul, and all the rest of the apostles, and Jesus himself, with libel! Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him shall not perish, but have eternal life" (John iii. 14).

C. That seems to be strong; but the word *only* is not there. Now, you teach that justification is by *faith only*, and you have not produced one passage in support of your doctrine that has the word *only* in it.

M. Jesus takes the manner in which the bitten Israelites were saved from death by looking on the "fiery serpent" as an illustration of the manner in which he saves sinners by faith. As they looked on the serpent with the natural eye, and received *bodily cure*, so we look on Jesus with the eye of faith, and receive *spiritual cure*. Now, turn to Numbers xxi. 7–9, and you will find an account of the bitten Jews being saved. In verse 8 we read, "And it shall come to pass that every one that is bitten, when he looketh upon it shall live." This is the language of God to Moses, telling him the condition on which the bitten men could be saved. Now, suppose Moses had said to the people, "The word *only* does not occur in this text, therefore looking *only* will not save you; in order to live, four steps are required: (1) you must look; (2) you must make a sin-offering; (3) you must make the good confession; and (4) you must *wash your*

bodies in water to perfect a cure"—what would you think of Moses?

C. I would think him *very presumptuous.*

M. Just so; and you deal with the Word of God just as Moses would have done had he acted as mentioned above. "O Lord, keep back thy servant also from presumptuous sins!" (Ps. xix. 13). Jesus says, "As Moses lifted up the serpent, ... so shall the Son of man be lifted up, that whosoever *believeth in* him" shall "have eternal life;" and you say, "That is so, *provided the believer is immersed,* but *not so* if he is not immersed." How is that?

C. W-e-l-l—it has to be that way to fit our theory.

M. I say to you, "I will give you $150 for your horse." You say, "That is a trade." I pay you the cash; then put your bridle and harness on the horse, and hitch him to your buggy. You say, "How is that?" I reply, "I did not say horse *only.* Before a horse can change owners, four steps are required: (1) The horse; (2) the bridle; (3) the harness; and (4) the buggy." So I give the horse the whip, and drive away. How would that suit you?

C. Not at all. I should think you were violating every principle of justice and honesty.

M. I would be dealing with you precisely as you deal with the Word of God. It is strange that a man of common sense will not see how foolish it is to talk about the word "only" as you do, until his bridle, harness, and buggy are taken from him on his use of the word.

C. I must confess you have given me new light on the doctrine of justification by faith only; and if you will explain two more passages to me as clearly as you have explained all I have given you, I do not see how I can continue my objections to justification by faith only. Ananias said to Paul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16). Now

it looks like baptism washed away Saul's sins, for it reads, "Be baptized, and wash away thy sins." How about it?

M. Notice carefully, "Arise, and be baptized." Now, suppose I say arising is baptism, because it reads, "Arise, and be baptized." How would that logic suit you?

C. Not at all. All who know the use of language know that simply expresses two acts, (1) arise, (2) be baptized; and the two acts are by no means the same.

M. Notice again, "Be baptized, and wash away thy sins, *calling on the name of the Lord.*" Now, if he had said, "Be baptized, *washing* away thy sins," your doctrine could find some support here; but it reads, "Wash away thy sins, *calling on the name of the Lord.*" Observe, Saul was not told *how* to arise, nor *how* to be baptized, but he was told *how* to wash away his sins; that was to be done by "calling on the name of the Lord." It does seem that any man ought to know that the water of baptism cannot wash sin out of the soul.

C. That is satisfactory. But Galatians iii. 27 puzzles me: "For as many of you as have been baptized into Christ have put on Christ." Now, we cannot be saved *out of Christ*, and baptism puts us into Christ—then, how can we be saved without water?

M. What do you understand by the term "*into Christ?*"

C. I cannot tell just what it means; for you know that we do not admit that Christ has an *invisible spiritual* kingdom, into which men are brought by *invisible spiritual* baptism, as you teach; but when I read Romans x. 10, "With the *heart* man *believeth* unto righteousness," and the verse preceding the one I gave you (Gal. iii. 26), "For ye are al the children of God by faith in Christ Jesus," also 1 Corinthians xii. 13, "For by one Spirit are we all baptized into one body," and when I notice what Peter said about the Gentiles being baptized with the Holy Ghost, and the

condition on which they received it, I confess I am bewildered.

M. What did Peter say about it?

C. Well, he does not mention but one condition, as you showed from Acts x. 43. Then in Acts xv. 7, when he was explaining the matter to his Jewish brethren, he said, "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, AND BELIEVE." Again, in regard to the same matter, he said, in Acts xi. 17, "Forasmuch then as God gave them the like gift as he did unto us who BELIEVED on the Lord Jesus Christ." I say, when I read all these passages, it looks a little like there is such a thing as a great change being wrought in the soul by the Holy Ghost "through faith in Jesus Christ," and that this wonderful change brings us into spiritual union with Christ, and may be what is meant by the expression "baptized into Jesus Christ;" but I do not know how it is.

M. I think you have a very correct idea of this matter.

C. But somehow I cannot see how justification can be by *faith only*. It seems to me that is suspending a man's salvation on too slender a thread. There seems to be nothing *tangible* or *comprehensible* about it. I always feel that men who want to be saved from past sins ought to *do* something. We believe in *doing* religion.

M. "Go work *in my vineyard*" is the command; but Jesus does not say *work your way into* the vineyard. Speaking of salvation from past sins, Paul says, "Not of works, lest any man should boast" (Eph. ii. 9). But you Campbellites will have *works* as a condition of justification. Perhaps that is why you *boast* so much about being *the only Church*. When Jairus "fell down at Jesus' feet, and besought him" for his dying daughter, and there came one and said to him, "Thy daughter is dead, trouble not the Master," the ruler was ready to despair; but Jesus said to

him, "Fear not; *believe only*, and she shall be made whole" (Luke viii. 50). "A slender thread," you say? "This is the victory that overcometh the world, even our faith" (1 John v. 4). "Not of works, lest any man should boast." Suppose a beggar comes to your door and asks for dinner. You say, "Yes, sir; take that ax, and cut that load of wood into fire lengths, and you shall have your dinner." He cuts the wood. He is then under no obligation to you, but you are obligated to him. He can *demand* his dinner, for he has paid for it. So he can go on his way boasting, "I am under obligation to no man; I pay my own way." But suppose you give him his dinner simply at his request, then boasting "is excluded." So with the sinner who comes to God for pardon. He remembers that God is not "worshiped with men's hands, as though he needed any thing" (Acts xvii. 25); but he "feels after him" by faith, "and finds him" (Acts xvii. 27), and all "boasting is excluded by the law of faith" (Rom. iii. 27).

C. I begin to see the whole matter in a different light. The idea I get from you is that we *get into* spiritual union with Christ "by *faith only*," but this union is *perpetuated* by "faith which *worketh by love*" (Gal. v. 6)—that is, faith and works are united so soon as we get into Christ. Yes, yes; I *must* indorse that. I have not been well settled in my faith since I heard your closing remarks in one of your speeches when you were discussing this point with Elder S. Our theory has never seemed altogether consistent with the Word of God since.

M. Can you repeat the remarks?

C. I think I can. You said, "It is *not* written in the Word of God, 'He that is dipped in water shall be saved;' but it is written, 'He that believeth on the Son hath everlasting life' (John iii. 36). It is *not* written, 'He that is *not* dipped in water shall be damned;' but it *is* written, 'He

that *believeth not* shall be damned' (Mark xvi. 16). It was *never* said to a penitent sinner by any apostle, 'Be dipped, and thou shalt be saved;' but it was said, 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts xvi. 31). Jesus *never* said to the blind, lame, or sick, 'According to your dipping, be it unto you;' but he *did say*, 'According to your *faith*, be it unto you' (Matt. ix. 29). He *never said* to one whose sins he had pardoned, 'Thy dipping hath saved thee;' but he did say, 'Thy *faith* hath saved thee' (Luke vii. 50). Hence I conclude that a sinner's justification is in no way dependent on an ocean, sea, gulf, lake, river, creek, pond, or pool." I confess I was somewhat upset by those remarks. The fact is, I have been afloat ever since we parted. In "Grub-ax" you upset me on infant baptism; and now it seems that you will convert me to the Methodist theory of "justification by faith only." I hardly know what to do. I want to do right.

M. You speak of "Grub-ax"—have you seen what Elder Lipscomb has to say of "Grub-ax" in the *Gospel Advocate*?

C. Yes, sir; I read all he wrote about it?

M. I did not know but what the Elder had converted you. He had a great many things to say against "Grub-ax."

C. I know he did; but I noticed that he did not touch some of its strongest points; and of those he pretended to answer he only made broad assertions, but failed to produce the proof. He showed very clearly that he was not able to meet your arguments, and he seemed to be angry with you about it; in fact, he seemed to be in a bad humor with all the editors who have given "Grub-ax" favorable notice, and all the preachers who have circulated it. He was as a "bear robbed of her whelps." Some things in the Elder's review were amusing to me.

M. What were the amusing points?

C. You know he began his review in his paper of August 8, 1883. In his first article he said he disliked to review "Grub-ax," because your points were "so shallow," and your "treatment of the subject so superficial;" then he occupied about *three times* as much space in his review as is contained in "Grub-ax;" and after all failed to overturn one single point in "Grub-ax," besides failing to notice many of the points at all. The fact is, our brethren who have ability are ashamed of his effort.

M. You must excuse the good editor. He was in a great strait. So many of the brethren had written to him about how much harm "Grub-ax" was doing to the cause of Campbellism, he felt that something *must be done*, so I suppose he did the best he could *under all the circumstances*. Let us "pass his imperfections by."

C. Many of our brethren have *preached* and *written* a great deal against "Grub-ax"—they all say it is a *very poor thing*. Now, if they really *think so*, why do n't they hush about it?

M. It is much easier to "grin" at an argument sometimes than it is to answer it; and some of your brethren seem to have learned that. But we will present all who have made "hard speeches" about "Grub-ax" and its author with our kindest regards, and allow them to "say on."

C. Now, before we part I will say, I wish to study the points you have made a few days, and if you have any thing that will give me additional light I would like to have it, for my mind is so stirred up on this question I must come to some conclusion. I cannot rest in this unsettled state of mind.

M. I have a synopsis of all we have talked about, with some additional thoughts. Take it, and study the points well, and give me your conclusion. Please do not come to the subject with "*one eye closed*," but open both eyes,

and look into the matter in the light of Scripture and reason.

C. I trust I am done with prejudice. We have boasted so much through our Church papers when we succeeded in proselyting a member from some of the *sects*, as we have always called them, that I have become heartily ashamed, and am determined never to be guilty of such unchristian conduct again. I will see you soon, and give you my

CONCLUSION.

M. Good-morning, Brother C. It has been six days since we parted; I hope you are ready to give me your conclusion.

C. Yes, sir. I have gone over all the ground carefully; and assisted by the manuscript you gave me, I think I got all the points fixed in my mind. I will give them to you as I got them up. You showed by many texts of Scripture (1) that John the Baptist baptized *with* water, not *in* water; (2) that John, Jesus, and Peter all say he baptized *with* water; (3) that it is quite strange that Campbellites say *in* always means immerse when connected with baptism; (4) that they admit *in* does not mean immerse when not connected with baptism; (5) that water baptism and Holy Ghost baptism are often mentioned in the same verse, and Holy Ghost baptism is always administered by pouring; (6) that if pouring the Holy Ghost upon the "*inward* man" is Holy Ghost baptism, pouring water upon the "*outward* man" must be water baptism; (7) that no man was ever dipped into the Holy Ghost, therefore if nothing is baptism but immersion, no man was ever baptized with the Holy Ghost; (8) that Saul was certainly baptized *in the house of Judas standing on his feet;* (9) that we Campbellites boast of being the only people who take the Bible *alone* as our guide, yet we have to *suppose* a *great many things* to make immersion

the Bible mode of baptism; (10) that baptism has no reference to a burial; (11) that there is no similarity between Christ's burial and immersion in water; (12) that Romans vi. 4 and Colossians ii. 11, 12 have no reference to the mode of baptism; (13) that fleshly circumcision was only a *sign* or *picture* of a work of grace in the heart; (14) that true circumcision is "of the *heart, in the spirit;*" (15) that water baptism is only a picture of Holy Ghost baptism; (16) that Holy Ghost baptism is the true baptism; (17) that the "shedding forth" of the Holy Ghost upon the "inward man" cleanses him from all sin; (18) that in the regeneration of the soul, the Spirit of God comes in contact with it as sensibly as water comes in contact with clothes when they are washed; (19) that water baptism is not a condition of justification; (20) that Christ is the only Mediator between God and men; (21) that if a sinner cannot be justified without immersion, water is a mediator between God and him; (22) that the administrator of immersion is also a mediator; (23) that the Campbellite theory puts *three* mediators between God and man, viz.: water, the man who does the *dipping*, and Christ; (24) that if the Campbellite doctrine is true, water and some one to immerse the sinner are as essential to salvation as Christ is; (25) that when Campbellites say, "Believe and repent," they reverse the Bible order; (26) that no man can be saved on the faith which merely assents to the truth; (27) that faith which *commits all to God* is justifying faith; (28) that justifying faith always comes after repentance; (29) that we are justified from past sins by faith only; (30) that after justification, good works meet God's approval, hence Christians are said to be justified by works; (31) that Noah was saved by faith, and not by water; (32) that the gift of the Holy Ghost is in no way dependent on water baptism; (33) that at the house of Cornelius, Peter preached the same condition of

justification that was preached by *all the prophets;* (34) that Peter did not mention water to the Gentiles until after they had received "remission of sins" through faith in the name of Jesus; (35) that Campbellites talk foolishly about the word *only;* (36) that in all cases of healing the sick, cleansing lepers, or forgiving sins, performed by Jesus while on earth, he did it all "according to faith," and not according to immersion; (37) that Jesus often said to the saved, "Thy faith hath saved thee," but he never said, "Thy immersion hath saved thee." There are many other points I will not mention, but must refer to the many forcible illustrations which set your points in such a clear light that I consider your arguments unanswerable. I also saw a note in the manuscript which brought to mind your closing remarks in your last speech on the proposition "Immersion is the fourth condition of pardon," in a discussion with one of our elders.

M. Can you repeat the remarks?

C. I think I can. You spoke of a young man who received a mortal wound in battle. A Campbellite minister went to him, when the following dialogue began: Soldier. "Brother, I am dying, without hope. What must I do to be saved?" Minister. "You must *believe, repent, confess,* and be *immersed.*" S. "There is no water here, and my life is so far gone that it is impossible for me to be carried to water before I die. Can't I be saved without water?" M. "There is no promise for you without immersion." S. "My good mother gave me a Testament when I joined the army, and I remember reading in Matthew vii. 7, 8, 'Ask, and it shall be given you; . . . . every one that asketh receiveth,' and I am willing to ask with all my heart, and in the name of Jesus, for pardon—can't I get it?" M. "No! without water you must be lost." S. "I read in John iii. 16, 'For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not per-

ish, but have everlasting life.' I am willing to believe in him with *all my soul.* May I not have life?" M. "No! no! *There is no salvation without water.*" S. "The jailer asked Paul the same question I asked you—'What must I do to be saved?'—and Paul said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' May I not be saved in the same way?" M. "No! Water! or you are lost forever!" S. "Peter said, 'To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.' O may I not have remission of sins on the same terms that *Christ, Peter, Paul—all the apostles, and all the prophets—offered it to the whole world?*" M. "Water! water!! water!!! Eternal damnation without water." You then said: "My friends, do you believe that God's plan of salvation is so human, so gross, that your salvation is suspended on an arm of flesh, or hid away in the bottom of some creek or pond? I know you do not. I declare to you, when certain men get up to preach, it is as if the 'fountains of the great deep' were broken up, and the water spouting, gushing, and lashing in every direction until your very head swims, and you feel as though you were thrown from a ship in mid-ocean during a fierce storm. It seems they think Jesus is on an island, and all who want salvation must *dive* to him. Jesus says, 'I am the way, the truth, and the life' (John xiv. 6), but they say, "Water is the *way to Christ;* water is the *way to pardon*—water! water!!

> 'Every mother, son, and daughter,
> Here's the gospel in the water;
> O ye blinded generation,
> Won't you have this cheap salvation?'"

Now, I confess I was not in a good humor with you just then, but I see things in a different light now. O Lord open mine eyes that I may see the truth clearly!

M. Amen. "If any of you lack wisdom, let him ask of God, that giveth to *all* men liberally, and upbraideth not" (James i. 5). "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). The Lord grant you his Spirit!

C. I noticed one other point in the manuscript which I will repeat. "The Pharisees attached great importance to circumcision and all the ordinances of the law of Moses. In fact, in their extreme zeal for ordinances, they omitted the weightier matters of the law, judgment, mercy, and faith" (Matt. xxiii. 23). They thanked God they were not like other men—they were *the Church*, better than others, but Jesus calls them "hypocrites," "fools and blind," making "clean the outside," but neglecting "that which is within." He bid them "cleanse first that which is within"—that they were like unto whited sepulchers," "beautiful without," but "within, full of dead men's bones and all uncleanness;" that "outwardly" they "appear righteous unto men, but within are full of hypocrisy and iniquity" (Matt. xxiii. 1–28). Pharisees thought themselves so *pure* and *holy* that in their sight even Jesus had the "devil in him"—they were ready to sit in judgment on the case of any man, or set of men, who did not believe *just as they believed*, and *do just as they did*. Surely he was a *great sinner*, but they were *God's people—unmistakably* right, while all others were *undoubtedly wrong*, and on their way to ruin. So I have observed that those in our day who raise such a "hue and cry" about water! water!! water!!! and have but little to say about the Holy Ghost, except to ridicule the idea of such a thing as Holy Ghost baptism nowadays—saying that *direct* influence of the Spirit upon the heart ceased with the apostolic age—I say I have

noticed that they stress immersion as much as the Pharisees did circumcision, or more, crying in almost every sermon, "Water! water!!

> 'The only way to make men flee
> The wrath to come, and set them free
> From sin and sorrow, death and slaughter,
> Is to *plunge* them in the water.'"

Paul says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and the burden of his preaching was "Jesus Christ and him crucified;" but our Campbellite friends generally have *five times* as much to say about *water* as they say about Christ and the cross both. They seem to have read Paul's language about thus, "God forbid that I should glory save in water baptism, and that by immersion." Now, the Campbellites do not like you for your plainness of speech, but I have noticed carefully, and you have not done them any injustice. I confess that for years I have been worried with this constant cry for water! water!! I am done with it forever. I believe justification from past sins is by faith only—that the Holy Spirit comes in direct contact with the soul in regeneration—that at *any time* a sinner may "believe in the Lord Jesus Christ," and be "born of the Spirit;" and though all Campbellism should be arrayed against me, henceforth I intend to "look into the perfect law of liberty, and continue therein." Would like to talk to you some time on the work of the Holy Spirit.

M. I will be pleased to talk with you on that subject at another time. The work of the Holy Spirit is a subject of great interest to me, and when we enter upon that we shall need more time than we can spare now, as we have been long talking, and need a little rest. For the present we will part; but I hope we shall meet again soon. Meanwhile, my friend, let us not forget to pray that God may

give us both wisdom to understand his will and grace to do it.

C. Amen. Remember me also in your devotions. I have a neighbor who says he would like to see you and talk with you. He thinks he could give you some light on the Scriptures—says he wants to show you (1) how to rightly divide the word of truth; (2) that the Acts is the only book in the Bible which tells a sinner what to do to be saved; (3) that Holy Ghost baptism belonged to the apostolic age alone; (4) that your book of Discipline is all wrong —that you should not have such a book; and many other things which I will not mention.

M. Will be pleased to meet him. Have you any thing else to say before we part?

C. Only this: I wish to read another extract from the manuscript you gave me. I read it because it impressed me much, and I hope you will have it published. It reads as follows:

"What gives the Campbellite Church such influence over a certain class of restless, bustling people? Is it because her members lead quiet and peaceable lives, and show more of the 'fruits of the Spirit' in their daily walks than do the members of other Churches? No! Is it because her ministers are more deeply pious than the ministers of other Churches? No! Is it because they teach purer Bible doctrine than other Churches? No! The Protestant Churches of this land can compare the lives of their members and ministers, and the purity of their doctrine, with those of the Campbellite Church, and lose nothing by the comparison, I am sure. But whence cometh her influence? It comes from a false boast. She lifts up her voice and cries aloud: 'We are the people who take the Bible alone! We will have no book but the Bible. We want no books of man's make; God's book is good enough for us. Come hither, *all*

the world, and join us on the Bible.' This is her boast, but what are the facts? They are these: She is busy, *very busy*, circulating her 'Old Path Guide,' 'Gospel Preacher,' 'Gospel Advocate,' 'Gospel Plan of Salvation,' and a *host* of other papers, books, pamphlets, tracts, and cards, crying all the while, '*The Bible alone!* we will have nothing but the Bible!' O consistency! When a boy, I remember to have seen a rule in some of the old arithmetics called the 'Rule of Supposition.' I must say that the gospel of the Campbellite Church, as proclaimed by her ministers, and published in her books and periodicals, is largely a 'Gospel of Supposition.' 1. They agree that infants of eight days old were taken into covenant relation with God under the old dispensation, but they *suppose* it should not be so under the new. They agree that God was pleased with those who observed his law in regard to the relation of infants to his covenant *then*, but they *suppose* he is angry with those who take their children into covenant relation with him now. They agree that the light of God's covenant was bright enough *then* to shine unto little babes, but they *suppose* it is faded and dim *now*, so that not one ray reaches the sweet innocent babe. They agree that it is written in Acts ii. 39, 'For the promise is unto you, and your children,' but they *suppose* your children are to have none of its benefits until they are able to choose for themselves. They agree that you would be very wicked and cruel were you to neglect the temporal comforts of your babes because they are incapable of choosing what is best for them, but they *suppose* you are vile and wicked if you give them the benefits of God's covenant without their consent. They agree that we have a Bible account of three household baptisms, but they *suppose* there were no children in any of these households; or, if there were children, they were of sufficient age to choose for themselves—they seem to be a little at a loss here

to know which supposition is correct. 2. Again: In order to *demonstrate* the fact (?) that immersion is the Bible mode of baptism, at Pentecost they *suppose* that the twelve apostles dipped *three thousand* persons in a very few hours (Acts ii. 41). They *suppose* that Ananias took Saul from the house of Judas to some convenient water—they don't seem to be certain as to where the water was found—and there dipped him (Acts ix. 18). They *suppose* that Peter took Cornelius, and his kinsmen and near friends, to some stream or pool (not mentioned in the Bible account, Acts x. 44–48), and dipped them all. They *suppose* that Paul and Silas took the Philippian jailer, and all his—the children, if any, being of proper age to make their own choice—at the hour of or soon after midnight, to some convenient pool or stream—they do not seem to be certain which—and immersed them (Acts xvi. 30–33). They *suppose* the six hundred thousand men, besides *children* (Ex. xii. 37)—they hardly know about the children, as they take that as typical of Christian baptism—were immersed in the sea, though the account says they went on dry land (Ex. xv. 19). They *suppose* that John Baptist immersed those who came to him from Jerusalem and Judea, and the vast multitudes who came from 'all the region round about Jordan,' though John says he baptized them 'with water.' 3. Once more: They agree that Jesus said of the Holy Ghost (John xvi. 8, 9), 'When he is come he will reprove the world of sin, . . because they believe not on me,' but they *suppose* that it is folly to expect the Holy Ghost to reprove a sinner by direct contact with his spirit. They agree that it is written of the true followers of Jesus (2 Cor. iii. 3), 'Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart;' but they *suppose* the Spirit

does this writing in the heart somehow, without direct contact with the heart."

But why pursue these suppositions farther? I just wish to say that so far as I can see, you are correct about the Campbellite gospel being largely a gospel of supposition.

M. True enough; but let us turn on the light, and try to induce them to keep in a good humor with us, while we try, by the help of God, to show unto them a more excellent way—the Bible way. Let us take heed that we love *truth*, and esteem him a true friend who will expose our errors. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." (Prov. xxvii. 6).

THE SPRINKLER.

NO DIP IN THE BIBLE, BUT SPRINKLE, POUR.

THE SPRINKLER.

"So shall he *sprinkle* many nations." (Isaiah lii. 15.) "Then will I *sprinkle* clean water upon you." (Ezek. xxxvi. 25.) "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and *sprinkled* both the book and *all the people*." (Heb. ix. 19.) That all of the above texts refer to the mode of baptism is clear to my mind, and as our Campbellite friends have founded their immersion on *supposition* and not on Scripture, it is hoped that this little *Sprinkler* will set aside the unscriptural *dip* and establish in the mind of the reader the true Bible mode of baptism—SPRINKLE. *Carefully read and inwardly digest* the contents of the Sprinkler, and if you derive any benefit therefrom, the author will be amply repaid for the labor bestowed on this little messenger.

INTRODUCTION.

THAT *pouring* or *sprinkling* water upon the subjects in every case of baptism recorded in the Bible would have been exactly convenient without *adding to* or *taking from* the Bible account *one word, syllable, or letter* will hardly be denied. That in the majority of baptisms recorded in the word of God *immersion* would have been *altogether inconvenient*, and in some cases *impossible*, unless we *suppose* something which the Bible does not say, will not likely be denied except by *immersionists*. That *sprinkle* and *pour* are used in the Bible in reference to baptism few honest Bible readers will deny. That *immerse* or *dip* is ever used in the Bible with reference to baptism no one can prove. "Give us *chapter* and *verse* for *sprinkle* and *pour* having reference to baptism," you say. "Then will I *sprinkle clean water upon you.*" (Ezek. xxxvi. 25.) Was not this prophecy fulfilled in the baptism of the three thousand at Pentecost as shown in this pamphlet? If not, tell us *when* and *where* it was fulfilled. "I will *pour out my spirit upon all flesh.*" (Joel ii. 28; Acts ii. 17.) Was not this spoken in reference to the *mode* of *Holy Ghost baptism?* If not, to what did it refer? Reader, "inquire within," and I think you will find clear Bible proof that *sprinkle, pour*, is the scriptural mode of baptism, and that the best that can be done to prove *immersion* must be done by *supposition*, and not by Scripture.

THE AUTHOR.

CHAPTER V.

The Sprinkler.

Campbellite. Brother Methodist, I am glad to meet you, and I hope we can spend an hour profitably talking on the mode of baptism. I have many things to say to you on that subject.

Methodist. Yes, sir; if you say much to me, I suppose you will have something to say about baptism, for that is what you Campbellites generally talk about; but say on, I will hear you.

Campbellite. Well, sir, what I want to say to you is this: It seems so strange to me that you Methodists should oppose us so strongly on the mode of baptism, when we *do* and *teach* on this subject just as Christ, John the Baptist, the apostles, and the early Christians *did and taught.* We baptize just as John baptized Christ, and just as the apostles baptized. We observe *every item* connected with the baptisms recorded in the New Testament, *just as they were observed by John, Jesus, and the apostles.* Now why do you oppose us?

Methodist. We oppose you because you are in one respect like the Pharisees: "you *say*, and *do not.*" I know that you proclaim to the world that you baptize just as Jesus was baptized and just as the apostles baptized, observing every point connected with baptism just as they occurred in connection with the New Testament baptisms, but you do not.

Campbellite. Will you please show me any thing connected with Christ's baptism that we do not observe?

Methodist. I will. Let me number the items wherein Campbellite baptisms differ from Christ's baptism. (1) "Then *cometh* Jesus . . . unto John, to be baptized of him." (Matt. iii. 13.) Do Campbellite preachers wait for people to *come to them* to be baptized?

Campbellite. No, b-u-t—

Methodist. Hold a moment! Don't you *run after them*, even after members of other Churches, and *urge them* to let you baptize them?

Campbellite. I don't wish to answer that question.

Methodist. (2) "But John forbade him." (Verse 14.) Did you ever know a Campbellite preacher to *forbid* any one who came to be baptized of him?"

Campbellite. No, sir.

Methodist. (3) Jesus came to John *without faith*, for he "knew all things." Do you baptize people who have no faith?

Campbellite. Of course not.

Methodist. (4) Christ came to John *without repentance*, for he "knew no sin." Do you baptize *impenitent persons?*

Campbellite. No, sir.

Methodist. (5) Jesus *made no confession*, for he had no sins to confess. Do you baptize people who make no confession?

Campbellite. Of course not.

Methodist. (6) Christ was *perfectly pure;* no sin, no guile, no condemnation was upon him. Do you not publish to the world that you would not *for your right arm* baptize a *pure, holy person* who had never sinned?

Campbellite. Certainly we do.

Methodist. (7) When Jesus was baptized "Lo, the

heavens were opened unto him." (Verse 16.) Did you ever know such a thing to occur at a Campbellite baptism?

Campbellite. You know that was a miracle, and why do you talk such foolishness?

Methodist. You may call it foolishness if you please, but you have boasted so loud and so long about *doing just like Christ and his apostles did* that I have made up my mind to show the world just how far you miss it. Now for the eighth point: "And he saw the Spirit of God descending like a dove, and lighting upon him." (Verse 16.) Any thing like that at your baptisms?

Campbellite. No, sir.

Methodist. (9) "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Verse 17.) Did you ever hear a voice from heaven at a Campbellite baptism?

Campbellite. No, sir; that was in the days of miracles, and I think it is foolish for you to ask such questions.

Methodist. But did it ever occur to you that the baptism of Jesus and all the baptisms recorded in the New Testament occurred in the days of miracles —yea, and *every word of the Old and New Testaments was written in the days of miracles*; but you Campbellites have a very convenient arrangement. You proclaim to the world, "Come, behold a people who preach the old apostolic gospel, a people who do and teach just as Jesus and his apostles taught and did. Come, join us and be like the early Christians;" and when we begin to show you many points of difference you cry out, "Foolishness! foolishness! days of mir-

acles! days of miracles!" But let me call your attention to the tenth point: "And Jesus himself began to be about thirty years of age." (Luke iii. 23.) Do you require your subjects for baptism to wait till they are about thirty years of age before you baptize them?

Campbellite. No, sir; we baptize them as soon as they *commit sin*, and *believe*, *repent*, *confess*, regardless of age.

Methodist. And yet you do *just like Christ did (?).* Now I have shown you ten points of difference between the baptism of Christ and Campbellite baptism; will you please show me *one* point of agreement?

Campbellite. O yes! "And Jesus, when he was baptized, *went up straightway out of the water.*" (Matt. iii. 16.) This shows *beyond a doubt* that Jesus was immersed, and that is just like we do; we always immerse because Jesus was immersed.

Methodist. That is, you *suppose* he was immersed; the Bible does not say he was. But the *ten points* of disagreement *amount to nothing* if you can find one point of agreement, and that point based on *supposition!* Do you think that John baptized Jesus by the same mode by which he baptized all the people?

Campbellite. Of course he did; John immersed all he baptized, for nothing is baptism but immersion.

Methodist. Then we will see if we can learn from the Bible just how John did baptize. Moses said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. xviii 15.) Also, in verse 18, God said: "I will raise them up a Prophet from among their brethren, *like unto thee.*" Now do you think this prophet was to be *like unto*

Moses in personal appearance, or was he to *preach the law* and *administer the ordinances* of the Church *after the manner of Moses?*

Campbellite. Of course it would be of no importance that he should be like unto Moses in personal appearance. No one would contend for that, I suppose.

Methodist. The Jews were on the watch for "that prophet" who would *preach* and *administer the ordinances* of the Church as Moses did, and when John the Baptist began his public ministry he attracted the attention of the scribes and Pharisees, *because he did so much like Moses* they thought he must be "*that prophet;*" so they "sent priests and Levites from Jerusalem to ask him, Who art thou?" (John i. 19.) "And they asked him, Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No." (Verse 21.) "And they asked him, and said unto him, WHY BAPTIZETH THOU THEN, *if thou be not that Christ, nor Elias, neither that Prophet?*" (Verse 25.) Here it is plain that the point of similarity between John's work and the work of Moses was *his baptism*, for the priests and Levites were particularly impressed with this point of similarity, hence they asked: "WHY BAPTIZEST THOU THEN?"

Campbellite. Just so; but what does that prove in regard to the mode of baptism practiced by John?

Methodist. Just this: Paul tells *just how Moses baptized.* Turn to Hebrews ix. 19: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, AND SPRINKLED BOTH THE BOOK AND ALL THE PEOPLE." This settles the question as to the mode of baptism prac-

ticed by Moses. HE SPRINKLED ALL THE PEOPLE, thus baptizing them *with water;* so when John came *baptizing with water,* for John answered them, saying, "I BAPTIZE WITH WATER" (John i. 26), his baptism so exactly agreed with Moses *sprinkling all the people* that it is easy to see why the priests and Levites took him for that prophet who should be *like unto Moses.* And when we consider that Moses and John lived under the same dispensation, that Moses *sprinkled all the people,* and that John *baptized* WITH WATER, it is clear that he did not *immerse Jesus, but* SPRINKLED THE WATER UPON HIM like Moses *sprinkled all the people.*

Campbellite. I fail to see your point, for when Moses spoke of that prophet who was to be like unto him he did not have reference to John the Baptist, but to Christ.

Methodist. That does not affect the question, for John and Jesus surely baptized by the same mode, for "Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.)" (John iv. 1, 2.) That is, the disciples baptized under the immediate supervision of Jesus, and of course by the same mode by which Moses and John baptized—that is, *sprinkled water upon all the people*—and this shows us that the apostles *did not immerse.*

Campbellite. I do not exactly see your point, but you have shown ten points of difference between Christ's baptism and our baptism ; is there any other difference?

Methodist. Yes, sir, in the *design* of baptism; you teach that water baptism is for (in order to) the remission of sins. Jesus was not baptized for the remission of sins, was he?

Campbellite. No, sir; and to tell you the truth, it has never been very clear to my mind what he was baptized for.

Methodist. That is an honest confession, and now you see I have shown you *eleven* points of difference between Christ's baptism and Campbellite baptism, and you have only tried to show one point of agreement, and that was based upon a *supposition*, and I have shown you by "thus saith the Lord" that your supposition is wrong; *that Jesus was not immersed;* that John and the apostles *did not immerse.*

Campbellite. We will leave the baptism of Jesus, if you please; but I am sure, if we turn to the second chapter of Acts, we will find that the *three thousand were immersed* on the day of Pentecost.

Methodist. Very well; we will see how many points of agreement we can find between the baptism at Pentecost and Campbellite baptism. (1) "The number of the names together were about a hundred and twenty." (Acts i. 15.) Do you have just a hundred and twenty disciples together preparatory to baptism?

Campbellite. O no! that is not essential.

Methodist. Is it not common for you Campbellites to cry publicly: "The Methodists are always talking about things in the Bible that are *non-essential* to salvation. We know no *non-essentials* in God's word; every thing in the Bible is *essential,* or God would not have put it there;" and here you say is something "*not essential.*" But we will notice the second point: "They were all with *one accord in one place.*" (Acts ii. 1.) Are you Campbellites *all of one accord?* are you in *love and harmony among yourselves?*

Campbellite. Not exactly; we have considerable difference of opinion about organs in churches, missionary societies, etc., and bad feelings often arise, and even split the Church in some places.

Methodist. That is bad indeed; but (3) "And suddenly there came a sound from heaven." (Verse 2.) Do you hear a *sound* from heaven preparatory to baptism?

Campbellite. Of course not; that was a miracle.

Methodist. (4) That sound was "as of a rushing mighty wind, and it filled all the house where they were sitting." (Verse 2.) The like of that never occurs in an assembly of Campbellite elders just before they baptize the people, does it?

Campbellite. No, sir.

Methodist. (5) "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." (Verse 3.) Any thing like that ever occur with Campbellite elders?

Campbellite. Certainly not; that was a miracle.

Methodist. (6) "And they were all filled with the Holy Ghost." (Verse 4.) Are you filled with the Holy Ghost before baptizing people?

Campbellite. O no; that was another miracle.

Methodist. (7) "And began to speak with other tongues." (Verse 4.) Do your elders speak with other tongues?

Campbellite. No, sir; of course not.

Methodist. (8) They began to speak, not what they had learned, but "as the Spirit gave them utterance." (Verse 4.) Does the Spirit ever *fill* your elders and *give them utterance?*

Campbellite. That was in the days of miracles.

Methodist. (9) Such was the joy and speech of the disciples that some supposed them to be "full of new wine." (Verse 13.) Do your elders ever get enough of the Holy Ghost in them to cause them to act as the apostles did on this occasion?

Campbellite. Well, we are getting so now that some of our more excitable members shout a little occasionally, but we regard that as more the result of excitement than a result of the Holy Ghost in them.

Methodist. (10) In Peter's sermon at Pentecost, before he said *one word about baptism,* the people were "*pricked in their heart,*" and said: "Men and brethren, what shall we do?" (Verse 37.) Did you ever see *just such an occurrence* under a Campbellite sermon?

Campbellite. I cannot say that I ever did.

Methodist. (11) When Peter told them to "be baptized for the remission of sins," he added, "and ye shall receive the gift of the Holy Ghost." (Verse 38.) Do your elders always promise the "gift of the Holy Ghost" to those whom they baptize?

Campbellite. No, sir; and really I do not know that we are very well settled in our minds as to just what the gift of the Holy Ghost is. Most of us think it was confined to the apostolic age, or days of miracles.

Methodist. Now, we have seen *eleven* points of difference between things connected with the baptism of the three thousand at Pentecost and Campbellite baptisms, and many of these points you *utterly refuse to claim now,* and there is not one of those points which you hold as essential to a scriptural baptism now; yet you continue to tell the people: "We do in all things just as Christ and his apostles did. The Bible is our creed: *we go by it to the letter.*" Now

please tell me just what was connected with the baptism of the three thousand at Pentecost that exactly agrees with Campbellite baptism.

Campbellite. Why, the three thousand were immersed, and we practice immersion. That's the point of agreement.

Methodist, Then you think nothing connected with the Pentecost baptisms is essential now but the *mode.*

Campbellite. Well, we know they were *immersed,* and we *immerse.*

Methodist. But let me show you how much you are mistaken about that. Let us read a prophecy which is recorded in Ezekiel xxxvi. 24–27. This prophecy was made to the Jews. God said to them: "For I will take you from among the heathen, and gather you *out of all countries,* and will bring you into *your own land.* (Verse 24.) Now, *what was the Jews' own land?* and *when was this prophecy fulfilled?*

Campbellite. The land of Judea was the Jews' own land, but I do not know when this prophecy was fulfilled.

Methodist. Let us see if we cannot find its fulfillment in the second chapter of Acts, where it is plainly stated that "there were dwelling at Jerusalem Jews, devout men, *out of every nation under heaven.*" (Acts ii. 5.) The land of Judea was the Jews' own land, you say, and to this all agree. Now, here is the fulfillment of that prophecy—the Jews were to be *taken out of all lands* and *brought into their own land.* Now here they are on the day of Pentecost, "*out of every nation under heaven*"—*in their own land.* Does not this look like the fulfillment of that prophecy?

Campbellite. I must confess that it does.

Methodist. Then let us take the next verse in the prophecy: "Then will I *sprinkle clean water upon you,* and ye shall be clean." (Verse 25.) *Remember,* this *clean water* was to be *sprinkled upon them* when they came into their own land. Now let us turn to Acts ii. 41, and see the fulfillment of this point in the prophecy: "Then they that gladly received his word WERE BAPTIZED." "*Sprinkled clean water*"—"*were baptized.*" That looks like the fulfillment of that prophecy, does it not?

Campbellite. W-e-l-l, it may look so to you, but it is not so plain to me. Are there any other points in the prophecy that were fulfilled at Pentecost?

Methodist. Yes, sir. In verse 26 of the prophecy we read, "And a new spirit will I put within you;" and in Acts ii. 4 we read, "And they were all filled with the Holy Ghost." Also, in verse 38, Peter said to all who would be baptized: "And ye shall receive the gift of the Holy Ghost." Again in the prophecy (verse 27) we read, "And ye shall keep my judgments, and do them;" and in the fulfillment (Acts ii. 42) we read, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Now, I have given you the four important points in the prophecy, and their fulfillment at Pentecost, and it is clearly shown that the three thousand were not *dipped into the water,* but CLEAN WATER WAS SPRINKLED UPON THEM. Is not that plain enough? Were the three thousand immersed?

Campbellite. Somehow I can't now think of the chapter and verse by which we prove they were immersed, but can you tell me why it is so definitely stated that *clean water* should be sprinkled upon them?

Methodist. The shedding forth of *clean water* upon those who are baptized is a picture of the *shedding forth* of the Holy Ghost upon those who are cleansed from sin by the "washing of regeneration, and renewing of the Holy Ghost; which he *shed on us abundantly* through Jesus Christ our Saviour." (Tit. iii. 5, 6.) Now as the baptismal water is a *type* or *picture* of the Holy Ghost, it must be *clean water*, so you see the *exceeding unfitness* of dipping a person into *muddy water* for baptism.

Campbellite. I believe I am willing to dismiss this case now, if you please.

Methodist. Of course, then, you agree that the circumstances connected with the baptism of the three thousand at Pentecost do not agree with Campbellite baptisms.

Campbellite. I am not prepared to say just what I believe about that now, but if it suits you we will take up the baptism of the Samaritans, recorded in the eighth chapter of Acts. I am very sure they were immersed.

Methodist. We have seen that Jesus was not immersed, and that the three thousand at Pentecost were not immersed, and at your request we will notice the baptism of the Samaritans. Now if we stick to the *written word*, you will see that there is but one way for you to get immersion out of this case, and that is you will just *suppose* the Samaritans were immersed, for the record does not even *intimate* that they were. We will notice the points connected with the case in order, and see how many of them will suit Campbellite baptism. (1) When Philip preached in Samaria "unclean spirits, crying with loud voice, came out of

many that were possessed with them." (Acts viii. 7.) Did you ever know a thing of that kind to precede a Campbellite baptism?

Campbellite. No, sir; that was a miracle.

Methodist. (2) "And many taken with palsies . . . were healed." (Verse 7.) Does that suit Campbellism?

Campbellite. No.

Methodist. (3) "And many . . . that were lame were healed." (Verse 7.)

Campbellite. All that was in the days of miracles.

Methodist. (4) When Simon was baptized "he continued with Philip, and wondered, beholding the miracles and signs which were done." (Verse 13.) Does that suit Campbellite baptism?

Campbellite. No; we would ridicule such a thing.

Methodist. (5) After the people had been baptized the apostles at Jerusalem "*sent* unto them Peter and John." (Verse 14.) Do you Campbellites acknowledge the right of any body of ministers to *send* preachers where they choose to send them?

Campbellite. No, sir; that is the *Methodist* way.

Methodist. (6) When Peter and John reached Samaria they "prayed for them, *that they might receive the Holy Ghost.*" (Verse 15.) Do you *send* ministers to pray for those whom you have immersed, that they might receive the Holy Ghost?

Campbellite. No; nonsense!

Methodist. (7) "For as yet he was fallen upon none of them." (Verse 16.) Do you teach that it is necessary for the Holy Ghost to *fall upon* those whom you have baptized?

Campbellite. No; sins are pardoned in the act of

immersion, and that is all there is of it; no miracles now.

Methodist. (8) "Then laid they their hands on them, *and they received the Holy Ghost.*" (Verse 17.) Is this done to those whom you baptize, and do they receive the Holy Ghost through the laying on of hands?

Campbellite. No; that was in the days of miracles.

Methodist. But you must remember that you are always telling the world that you *do* and *teach* just as Jesus and his apostles did and taught; now, I have given you a few things which the Bible says were connected with the baptism of the Samaritans, and you will not have them; but you contend for what the Bible does not say. You claim that the Samaritans were *immersed,* and the Bible does not say *any such thing.* So you reject what the Bible does say, and contend earnestly for what it *does not say.* Yea, you make *immersion* essential to salvation, and the Bible does not say *one word about immersion.* Come, brother, just open your eyes one moment, and see how inconsistent you are, and quit being so cross with us Methodists because we cannot agree that you are right in contending for *immersion* when the Bible is perfectly silent—yea, *silent as death about immersion.*

Campbellite. Well, we will take the baptism of the eunuch, if you please, for I am sure he was immersed.

Methodist. Very well; we will look at a few things connected with the eunuch's baptism, and see how they accord with your way of baptizing. (1) "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is desert." (Acts viii. 26.) Do angels ever speak to Campbellite

preachers, telling them where to go to baptize some one?

Campbellite. Foolishness! foolishness! That was in the days of miracles.

Methodist. God does not even call Campbellite preachers to preach, I believe.

Campbellite. W-e-l-l, no.

Methodist. (2) When Philip came to where the eunuch was he found him reading the book of "Esaias the prophet." (Verse 28.) Now, if Philip had been a Campbellite preacher, would he not have told the eunuch that he never could learn what to do to be saved by reading that book; that he must read the "Acts?"

Campbellite. Of course sinners must read the Acts to learn what to do to be saved. Esaias belonged to the Jewish dispensation.

Methodist. (3) "*Then the Spirit said unto Philip, Go near, and join thyself to this chariot.*" (Verse 29.) Does the Spirit ever speak to you?

Campbellite. Never, only through the *written word.*

Methodist. (4) "The eunuch said, See, here is water; what doth hinder me to be baptized?" (Verse 36.) Do you wait for sinners to *call for baptism*?

Campbellite. No; I urge all sinners to be baptized *for the remission of sins.*

Methodist. But the record does not show that Philip said *one word* to the eunuch about baptism till the eunuch called for it. But (5) there is not *one word* said about *immersion* in connection with the Scripture the eunuch was reading, but just *seven verses* from where he was reading, it is written: "So shall he *sprinkle* many nations." (Isa. lii. 15.) But you think the eu-

nuch was *immersed.* Well, the record says *sprinkle,* and you say *immerse.* How is that? You go by the Bible, you say.

Campbellite. Why certainly the eunuch was *immersed,* for "they *went down both* INTO THE WATER, both Philip and the eunuch; and *he baptized him.*" (Acts viii. 38.) That settles the mode *beyond a doubt. The eunuch certainly was immersed.* Why did they go *down into the water* if not to immerse?

Methodist. The book says "*he baptized him,*" so this was what they *went down into the water* for, *but by what mode?*

Campbellite. By immersion, of course; the record clearly shows this.

Methodist. Then I will give you a similar statement, and get you to tell me *just how* Benaiah slew the lion. He "*went down* also and *slew a lion in the midst of a pit in time of snow.*" (2 Sam. xxiii. 20.) Now notice *carefully* these *important points.* 1. "*He went down.*" 2. "*He slew a lion.*" 3. "*In the midst of a pit.*" 4. "*In time of a snow.*" Now with these points before you, of course you can tell me *just how* Benaiah slew that lion. Did he *strangle him, beat him with a club, stab him with a spear,* or did he kill him in some other way?

Campbellite. I am sure I cannot tell you *how* he slew him, for the word does not say *how;* it only states *where* he slew *him,* and how could any one tell *how* he slew him if he goes by the record alone?

Methodist. Just like you Campbellites tell that the eunuch was immersed: you just *suppose* he was, when the word comes just as near telling *just how* Benaiah slew that lion as it does telling that the eunuch was

immersed. All you could do toward telling *how* the lion was slain would be a *mere guess*, but suppose just *seven verses* from this account we should find this statement, "So shall he *spear* many lions," do you think any one would doubt that Benaiah slew that lion with a spear?

Campbellite. W-e-l-l, I suppose not.

Methodist. Does it not occur to you as a *little strange* that you Campbellites can tell *to a certainty* that the eunuch was *immersed*, and when you read the account of Benaiah slaying the lion, in which it is just as plainly stated *how* he slew the lion as it is in the eighth of Acts that the eunuch was *immersed*, and you can tell *exactly* and *without a doubt*, that the eunuch was immersed, but you cannot tell *one thing* about *how* that lion was slain?

Campbellite. We will dismiss the eunuch's case, if you please.

Methodist. Not yet. Let me give you the sixth point. After the eunuch was baptized "the Spirit of the Lord caught away Philip, that the eunuch saw him no more." (Acts viii. 39.) Did you ever know such an occurrence in connection with a Campbellite baptism?

Campbellite. Of course not. Why do you ask so many foolish questions?

Methodist. You constantly urge sinners and members of other Churches to join you on the Bible, and I want to show the world just *how much of the Bible* you stand on, and that *immersion*, on which you are so firmly planted, *is not in the Bible;* so it turns out that you fight harder for *what is not in the Bible* than you do for some things which are in it. But as you

seem to be tired of the eunuch's case, we will take up Saul's baptism if it suits you.

Campbellite. Suppose we skip Saul's baptism, as that is rather difficult for us Campbellites to manage.

Methodist. O no; you go by the Bible, and Saul's baptism is recorded in the Bible, so we will examine it. And (1) "As he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven." (Acts ix. 3.) Nothing of this kind ever precedes your baptisms, I believe.

Campbellite. No, sir.

Methodist. (2) "And he fell to the earth." (Verse 4.) Do your subjects for baptism *fall on their faces* preparatory to baptism?

Campbellite. No; that would look too much like a Methodist mourners' bench, and you know how we ridicule such as that.

Methodist. (3) And he "heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Verse 4.) Did you ever know such an occurrence in connection with a Campbellite baptism?

Campbellite. No; that was a miracle.

Methodist. (4) "And the Lord said, I am Jesus whom thou persecutest." (Verse 5.) God never speaks to your subjects, I believe.

Campbellite. No, sir.

Methodist. (5) Saul said to the Lord: "Lord, what wilt thou have me to do." (Verse 6.) You don't teach your subjects to *pray*, I believe.

Campbellite. W-e-l-l, we are softening a little on that point lately.

Methodist. (6) "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what

thou must do." (Verse 6.) You teach that God does not *hear* and *answer* the prayer of an *unimmersed* sinner, do you not?

Campbellite. W-e-l-l, yes.

Methodist. (7) "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Verse 7.) How would that suit Campbellism?

Campbellite. Not at all; that was in the days of miracles.

Methodist. (8) "And he was three days without sight, and neither did eat nor drink." (Verse 9.) How would that suit you?

Campbellite. That does not suit us at all in the present day.

Methodist. (9) "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord *in a vision.* . . Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus." (Verses 10, 11.) Does the Lord ever speak to you *in a vision*, telling you *where to go* and *who to call for?*

Campbellite. No; that was a miracle.

Methodist. (10) "For *behold he prayeth*," but as you are *softening* in regard to sinners praying, we will take the eleventh point. Saul had "*seen in a vision* a man named Ananias coming in, and putting his hand on him, that he might receive his sight." (Verse 12.) Your subjects *see no visions*, I believe.

Campbellite. No, sir; that was another miracle.

Methodist. (12) Ananias feared to go, "but the Lord said unto him, Go thy way: *for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.*" (Verse 15.) God

does not *choose* Campbellite preachers before they are immersed, I believe; and he does not *call* them to preach even after they are immersed, I believe.

Campbellite. You know we do not believe in a divine call to the ministry: that is too much like the Methodists.

Methodist. (13) When Ananias entered into the house where Saul was, he put his hands on him, and said: "*Brother Saul.*" (Verse 17.) Do you call unimmersed sinners *brother?*

Campbellite. It is not our custom to call *even the sects* brother, but we are coming a little on that now; some of us call the *sects* brother, but I doubt its being right.

Methodist. (14) Ananias said to Saul: "The Lord, even Jesus, . . . *hath sent me,* that thou mightest *receive thy sight, and be* FILLED WITH THE HOLY GHOST." (Verse 17.) Did you ever tell a penitent sinner that the Lord had sent you to him?

Campbellite. No, sir.

Methodist. Did you ever tell a sinner that God had sent you to him, "*that he might be filled with the Holy Ghost?*"

Campbellite. No; that was in the days of miracles.

Methodist. (15) "And immediately there fell from his eyes as it had been scales." (Verse 18.) You never saw any thing like that, did you?

Campbellite. No, sir.

Methodist. (16) "And he received sight forthwith, *and* AROSE, *and was baptized.*" (Verse 18.) Campbellite subjects always LIE DOWN *and are immersed,* I believe.

Campbellite. W-e-l-l o-f c-o-u-r-s-e w-e—

Methodist. Come, my brother, did you ever know a

Campbellite preacher to baptize a person *in a private residence, standing on his feet,* as Saul was baptized.

Campbellite. To be honest I must answer: No, sir.

Methodist. Now we have noticed *sixteen* points connected with Saul's baptism which you do not claim are connected with Campbellite baptism, but you claim that immersion must be connected with all Campbellite baptisms; and this you utterly fail to find connected with Saul's baptism. Now does it not seem strange indeed that the points we have noticed, which the Bible plainly states were connected with the baptism we have noticed, are points which you do not claim as essential to a scriptural baptism *now,* and that the *immersion* you do claim is not *once named* in connection with baptism or any thing else, *and yet you go by the Bible alone, and are the only people who do go by it.*

Campbellite. I have always thought it would be hard to prove that Saul was immersed; it cannot be done if we just take the case as it reads, but there may be some things connected with his baptism that are not recorded.

Methodist. Possibly so; and if so, it would be a *mere guess* as to what those things were, and my guess would be worth as much as yours, and neither of our guesses would be *worth a bean.* It is safe to say that every thing connected with Saul's baptism that is of *any importance is recorded.*

Campbellite. W-e-l-l, yes; I suppose so.

Methodist. It is certain that none of the circumstances recorded are favorable to *immersion* in Saul's case, but all the circumstances are favorable to *pouring.*

Campbellite. W-e-l-l, I think we have said enough

about Saul's case, and if it suits you we will notice the baptism of Cornelius and his friends. I think they were immersed.

Methodist. *You think so,* but the word does not *say so.* Now I will state that there is not a case of baptism recorded in the Bible where it would have been inconvenient to administer it by *pouring the water,* and in *every case* the water could have been poured without *adding to, or taking from,* any of the facts recorded in connection with the baptisms mentioned in the Bible, whereas, in a *large majority* of the baptisms recorded, to get immersion, *many things* must be *taken for granted* which are not recorded in the Bible.

Campbellite. Yes, I suppose you are right about that, but I think immersion was certainly the Bible mode.

Methodist. *You think,* but we will now notice the baptism at the house of Cornelius in order, and (1) Cornelius was a man who "feared God," "gave much alms," "*and prayed to God always.*" (Acts x. 2.) All this before he was baptized. Do you teach that God will answer the prayer of one who has not been baptized?

Campbellite. W-e-l-l, we are a little more cautious as to what we say about sinners praying than we used to be.

Methodist. (2) In answer to his prayer, "he saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius." (Verse 3.) You don't teach sinners to *pray,* and *expect visions* before baptism, I believe.

Campbellite. No, sir.

Methodist. (3) The angel said unto him: "Thy prayers and thine alms are come up for a memorial before God." (Verse 4.) I believe you teach that an unimmersed sinner's prayers are not answered, do you not?

Campbellite. W-e-l-l, we are not quite so hard on that point as we used to be, but we never tell sinners to pray.

Methodist. (4) Again the angel said: "And now send men to Joppa, and call for one Simon, whose surname is Peter. . . . He shall tell thee what thou oughtest to do." (Verses 5, 6.) What about all this?

Campbellite. That was a miracle.

Methodist. (5) Peter saw a *vision* which taught him that he must not call those for whom Jesus died, common. (Verses 9–18.) Your preachers never see visions, I believe.

Campbellite. No; that was in the days of miracles.

Methodist. (6) When the three men sent by Cornelius came to the place where Peter was, "*the Spirit said* unto him, Behold, three men seek thee. Arise therefore, . . . and go with them, doubting nothing: for I have sent them." (Verses 19, 20.) The Spirit never speaks to Campbellite preachers, telling them to *go* and preach, I believe.

Campbellite. No; that was another miracle.

Methodist. (7) When Peter reached the house of Cornelius, Cornelius said: "Four days ago I was fasting until this hour; and at the ninth hour *I prayed in my house.*" (Verse 30.) What do you think of an unbaptized *alien* (as you call unimmersed people) holding family prayers?

Campbellite. W-e-l-l, we never advise *aliens* to hold family prayers.

Methodist. (8) When the angel of God (verse 3) came in to Cornelius, he said: "Cornelius, *thy prayer is heard.*" (Verse 31.) Now do you not teach that all men are *aliens* until they are *immersed*, and that God will not hear the prayers of an *alien?*

Campbellite. W-e-l-l, we have *softened* a little in regard to the prayer of an *alien*, as I told you before. But you must remember that the angel said to Cornelius, send for Peter, and "he shall tell thee *what thou oughtest to do.*" (Verse 6.) Now that is our doctrine: we believe in *doing* religion.

Methodist. But what about *pardon* and *regeneration?* Can a sinner *do pardon of his past sins?* can he *do regeneration?* can he *do the new birth born of the Spirit?*

Campbellite. Why pardon takes place in the mind of God.

Methodist. But does the sinner *do this pardon?*

Campbellite. W-e-l-l, of course not, but he *does what God commands*, and then God *pardons his sins.*

Methodist. But where does the *new birth* take place? Is that something done *in the sinner's heart*, or in God's? Is it something a sinner *can do?* or is it something God does *in the sinner?*

Campbellite. Ah, now you want to get off on some great miraculous something that nobody understands, and you Methodists are always talking about.

Methodist. But you say the sinner does what God commands, and then God pardons him. Now will you abide by what Peter gave at the house of Cornelius as the condition of pardon?

Campbellite. W-e-l-l of course, I think a sinner must *believe, repent, confess*, and be *immersed* before he can be pardoned.

Methodist. (9) We will hear Peter. Now let us remember that Peter said *not one word about being immersed,* in his sermon in the house of Cornelius, so far as the record shows; so all that you claim for immersion here must be claimed on *supposition,* just as you claim it in all other cases in the Bible. But as to the terms of "*remission of sins*" given by Peter at the house of Cornelius, we are not left to *guess* or *suppose.* Hear him: "To him [Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Verse 43.) Now there is the only condition of pardon given by Peter on this occasion. Do you give sinners the same condition?

Campbellite. W-e-l-l, we always have *immersion* as one of the conditions of pardon.

Methodist. (10) Then you will not take just what Peter says, without adding something he did not say —*immersion.* But before Peter gave any command about baptism "*the Holy Ghost fell on all them which heard the word.*" (Verse 44.) Do you teach sinners to expect the Holy Ghost to fall upon them through faith in Jesus *before they have been immersed?*

Campbellite. No, sir; I do not believe that the Holy Ghost falling upon sinners is essential to pardon; I think that ceased with the apostolic age.

Methodist. Then you teach that the falling of the Holy Ghost upon the people at the house of Cornelius *was not essential to the forgiveness of their sins,* though the record plainly states that he did fall on all that heard the word. But you do teach that *immersion is essential to pardon,* though the record says *not one word about immersion*—that is, you teach that

the Bible states some things that took place at the house of Cornelius *which are not essential to pardon*, while it *fails to state some things which are essential to pardon, and you are the only people in the world who go* EXACTLY BY THE BIBLE! Well, well!

Campbellite. But you are off the subject. We are discussing the *mode* of baptism; stick to the subject.

Methodist. Very well. Now show me your proof for immersion in this case.

Campbellite. Why "Cæsarea, the home of Cornelius, was situated on the sea," and of course Cornelius and his friends were immersed.

Methodist. (11) A fine argument (?). It proves immersion in this case about as clearly as the doctor proved that his patient had eaten a horse. He said there could be no doubt as to his having eaten a horse, *for the bridle and saddle were under his bed!* But what saith the Scriptures? Peter says: "Can any man *forbid water*, that these should not be baptized, which *have received the Holy Ghost as well as we?*" (Verse 47.) Do you take this for a *command to go to the sea for immersion*, or does the language convey the idea that the *water was to be brought to the subjects?* "WHO CAN FORBID WATER?"

Campbellite. W-e-l-l, I—if you please we will leave the case of Cornelius and his friends.

Methodist. You will admit, then, that if we stick strictly to the word of God, we will not find immersion at the house of Cornelius. You only *suppose* immersion.

Campbellite. Of course *I think* they were immersed as they were so near the sea, but I must admit that the language does not justify my conclusion. Let us

now look at the baptism of Lydia and her household. Now I am sure they were *immersed*, for St. Paul and his companions left the city of Philippi, and "*went out by a river side.*" (Acts xvi. 13.) Now why did they "*go out by a river side*," unless it was to *immerse?*

Methodist. Let us read more of that same verse, and see if it will not tell us *just why* they went out there. "And on the Sabbath we went out of the city by a river side, *where prayer was wont to be made.*" (Verse 13.) Here we see the reason why they went out there —*it was the place where they were accustomed to pray.* This is the reason given as to *why* they went there, but you say they went there so they could *immerse.* Well, as usual, the Bible gives one reason for their going out there, and you give another. Now, if their object was to *immerse*, would it not have been *just as easy*, and *much more correct*, to have said: "they went out by a river side where *immersion* was wont to be performed?" Honestly, now?

Campbellite. W-e-l-l, it may seem so to you.

Methodist. Yes, it does seem *very so* to me; the fact is, it seems to me that if *immersion* is the Bible mode of baptism, it was a great oversight in the writers of the New Testament to fail to say so *anywhere*, while *sprinkle, pour, shed forth, come upon, fell upon*, are all mentioned in connection with baptism. Just a question here: If Isaiah had said *right in close connection with the eunuch's baptism*, "*So shall he* IMMERSE many nations," don't you think you Campbellites would have thought one very stupid indeed who would have denied that the eunuch was immersed?

Campbellite. I suppose we would, for we are inclined to think so of those who deny that he was *immersed*,

though Isaiah did say right in connection with where the eunuch was reading just before his baptism, "So shall he *sprinkle* many nations." (Isa. lii. 15.)

Methodist. Well, if God said in a prophecy which was fulfilled on the day of Pentecost, "Then will I *immerse* you in *clean water*," you would have no patience with one who would say the three thousand at Pentecost were not immersed, would you?

Campbellite. No, sir; for we have but little patience with such people any way, though God did say in a prophecy which seems to have been fulfilled at Pentecost, "Then will I *sprinkle clean water upon you.*" (Ezek. xxxvi. 25.)

Methodist. We have been just a little off from Lydia's baptism. Now it turns out that the only evidence you have that Lydia and her household were immersed is based upon the fact that they "went out by a river side, *where prayer was wont to be made.*" That is in keeping with what I have often said: "If immersion is proved at all it must be proved by *circumstances*, and not by Scripture." As for me, I would be *very slow* to tell the world that *immersion* is the Bible mode of baptism, when I had to prove it by *circumstances*, the Bible failing to furnish the proof; and more especially if I believed as you do, that the salvation of the world *depended on immersion.* If the salvation of the world *depends on immersion*, as you Campbellites teach, what a great pity the writers of the New Testament did not give us some *positive* proof that *immersion* is the Bible mode of baptism, and not leave us to *guess at it.* Does it not look so to you?

Campbellite. W-el-l, let us leave the baptism of Lydia, and take up the baptism of the Corinthians,

as recorded in Acts xviii. 8. Now "Corinth was situated on the sea, and was famous for her two harbors," and of course the Corinthians were immersed.

Methodist. I think you have made about as good an argument in favor of the immersion of the Corinthians as you could make, and like all of your arguments in favor of immersion, it is based upon *supposition*, and not on Scripture. Now let me give you just what the Bible says about the baptism of the Corinthians. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts xviii. 8.) Now don't you see that the Bible is *silent as death* in regard to immersion here, just as it is in every case of baptism recorded in the Bible?

Campbellite. Of course I must admit that the Bible is silent on the subject, But Corinth, as I said, was situated on the sea, and it does seem that that is favorable to immersion. But as we can't agree about this case, suppose we take the case of the twelve disciples whose baptism is recorded in Acts xix. I reckon you will not deny that they were immersed.

Methodist. We will read all that is said about it, and see if we can find immersion. "When they heard this, they were baptized in the name of the Lord Jesus." (Verse 5.) What are your *circumstances* to prove immersion here?

Campbellite. Well, Paul "passed through the *upper coasts*," and came to Ephesus. (Verse 1.) So you see there must have been water there, or there could not have been *coasts*. *Certainly* this favors *immersion.* Now why did Paul pass through the *upper coasts* if it

was not to have water convenient to *immerse* any whom he might meet?

Methodist. Yes, the *exact reading* is: "Paul having passed through the upper coasts *came to Ephesus:* and finding certain disciples," etc. (Verse 1.) So Paul found these disciples *at Ephesus*, and not *on the coast* as he was going to Ephesus; but that is about the best you can do toward proving immersion in this case. But Paul "laid his hands upon them," and "the Holy Ghost came on them; and they spake with tongues, and prophesied." (Verse 6.) Now you think *immersion is absolutely essential to pardon*, but what about the facts stated in this sixth verse?

Campbellite. O that was a miracle, of course; but we can get at the mode of baptism, it seems, in a way that ought to be satisfactory to all people. Now if we go to the Greek lexicons, what will we find as the definition of the word which is called *baptism* in King James's version?

Methodist. I think we can find the definition of that word in the Bible, and if we can, you would prefer that, would you not?

Campbellite. Certainly, but can you find it in the Bible?

Methodist. Jesus says: "But ye shall receive power, after that the Holy Ghost is *come upon you.*" (Acts i. 8.) Here Jesus defines the word "*Come upon.*" Joel, Peter, and God, define it thus: "In the last days, saith God, I will *pour out* of my Spirit upon all flesh." (Acts ii. 17.) "*Pour out*" is God's, Joel's, and Peter's definition of baptize. Luke defines it thus: "The Holy Ghost *fell on* all them which heard the word." (Acts x. 44.) "*Fell on.*" "He hath *shed forth* this

which ye now see and hear." Spoken of in the future, he was to be "*poured out*," "*come upon.*" Spoken of in the past, he was "*shed forth*," "*fell upon.*" Now here is the *Divine* definition of baptize; and why reject it, and get up a long list of *circumstances* to try to prove that God, Christ, Joel, Peter, and Luke, all gave the wrong definition? Does this *Divine* definition of *baptize* suit you?

Campbellite. O that was given in reference to Holy Ghost baptism; we are talking about "*water baptism.*"

Methodist. Then the word *baptize*, when referring to *Holy Ghost baptism*, means *pour out*, and when referring to *water baptism* it means *immerse*, does it?

Campbellite. W-e-l-l, I'll study that point some. I am not so well satisfied about that, but there are a few other cases of baptism mentioned in the Bible, which, I suppose, it would not do us much good to notice now, for I am getting tired of this matter.

Methodist. I suppose you are. I noticed how you skipped the baptism of the jailer and his house; I suppose that is like Saul's baptism for you—rather hard to manage; but let us notice it a little. The circumstances connected with the jailer's baptism are as follows: 1. A damsel possessed with a spirit of divination brought her masters much gain. 2. She cried after Paul and his companions. 3. Paul cast the evil spirit out of her in the name of Jesus Christ. 4. This offended her masters because their hope of gains was gone. 5. Her masters caught Paul and Silas and brought them before the rulers. 6. The multitude rose up against them, and the magistrates commanded to beat them. 7. When they had laid many stripes on them, they cast them into prison,

charging the jailer to keep them safely. 8. The jailer thrust them into the inner prison. 9. At midnight Paul and Silas prayed and sung praises unto God. 10. A great earthquake came shaking the foundation of the prison. 11. Immediately the prison doors were opened, and every one's bonds were loosed. 12. The keeper of the prison was aroused from his sleep, and seeing the prison doors opened, supposed the prisoners had fled, took a sword, and was about to kill himself. 13. Paul said to him: "Do thyself no harm: for we are all here." 14. The jailer came trembling, and fell down before Paul and Silas. 15. He brought them out of the inner prison. 16. He said: "Sirs, what must I do to be saved?" 17. And they said: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (I never heard a Campbellite answer that question that way.) 18. "And they spake unto him the word of the Lord, and to all that were in his house." 19. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." 20. After the baptism he brought them into his house. (Acts xvi. 16–34.) Now remember, the apostles were put *into the prison* by the authority of the magistrates; then they were *thrust into the inner prison* by the jailer. So here are *two ins*, and only *one out*. The jailer brought them out of the *inner prison* where he had put them, into the *outer prison* where the authorities had put them, and there the baptism took place. Now where is your immersion?

Campbellite. Well, you have ridiculed me so much about *supposing*, I believe I will just let that case stand as the Bible gives it. But I would like to talk

with you about the *burial* in baptism mentioned in Romans vi. 4 and Colossians ii. 12; but I remember that you considered those passages at some length in the "Pump."

Methodist. I wish to make only one remark in connection with what I said in regard to the two texts you referred to, and that is, you Campbellites bury the wrong man when you *immerse* men; we bury *dead folks*, not live ones. Now if you will notice the sixth chapter of Romans, you will find: (1) *A crucifixion.* "Knowing this, that *OUR OLD MAN IS CRUCIFIED* with him." (Verse 6.) (2) A death. "Therefore we are buried with him by baptism *into death.*" (Verse 4.) The idea is: in Holy Ghost baptism *the old man of sin is CRUCIFIED, DEAD, and BURIED,* but you Campbellites bury a *live man* in your immersion.

Campbellite. We will dismiss this case if you please; but I want to ask you one question: If immersion is not the Bible mode of baptism, why is it stated so many times in the New Testament that they *went to water* to be baptized?

Methodist. I know that is the way you Campbellites talk about it, but you may be surprised when I tell you that the New Testament does not say *one word* about the multitude going to water to be baptized. Let us read Matthew iii. 5: "Then went out *to him* [John] Jerusalem, and all Judea, and all the region round about Jordan." (Mark i. 5.) "And there went *unto him* [John] all the land of Judea." The people *went unto John.* If he baptized in Jordan, they *went to him;* if he baptized *beyond Jordan* (John x. 40), the people *went to him;* if he baptized *in the wilderness,* the people *went to him;* if *in Enon* or *in Bethabara,*

the people *went to him.* So all that has been said about *going to water for immersion* amounts to nothing.

Campbellite. W-e-l-l, I had not noticed that. And the fact is, I begin to see that there is some good scriptural argument in favor of *sprinkling* and *pouring,* as the Bible mode of baptism. But there is one other case of baptism mentioned in the Bible, and it seems to me that it favors immersion: that is, the baptism of the Israelites as they crossed the Red Sea. The water was a *wall on each side,* and the cloud was *over them,* so that formed a *complete immersion.*

Methodist. By reference to Exodus xiv. 22 we find that the children of Israel "went into the midst of the sea *upon the dry ground.*" In Nehemiah ix. 11 we learn that they "*went through the midst of the sea on the dry land.*" Is there any intimation that the Israelites were *off their feet* at any time while crossing the Red Sea?

Campbellite. No, sir.

Methodist. Is it not plainly stated that they *passed over on dry ground?*

Campbellite. Yes, sir.

Methodist. Can you show me how the Israelites could be baptized *on dry ground, on their feet,* as the Campbellites *immerse* now.

Campbellite. W-e-l-l, I suppose not.

Methodist. Now St. Paul tells us in first Corinthians x. 2 that the Israelites *were all baptized,* and David tells us in Psalm lxxvii. 17 just how it was done: "*The clouds poured out water.*" To my mind this settles the matter. The mode of baptism was *pouring.* Now if you will agree to baptize me *on dry ground, on my feet,* and make it agree with Campbellite im-

mersion; or if you will agree to baptize me *in a private house on my feet*, as Saul was baptized, and make it agree with Campbellite immersion, I will allow you to baptize me just to learn how it can be done. What say you?

Campbellite. W-e-l-l, I believe I will not undertake it. The fact is, you made one remark since we have been talking on this subject which I have considered well, and it is strictly true.

Methodist. To what remark do you refer?

Campbellite. You said: "There is no case of baptism recorded in the Bible where you would have to go outside of the record, or suppose any thing that is not plainly stated in the Bible, in order to make it convenient to *pour* or *sprinkle* the water on the subject; but in a large majority of the baptisms recorded you must go beyond what is written, and *suppose* something which the Bible does not say, in order to make immersion even *convenient*, much less prove that immersion is the only Bible mode of baptism." I must say in all candor, that statement is true, and the more I think of it the more I am inclined to the opinion that we have been mistaken in stating so often that you Methodists had no Bible authority for sprinkling and pouring. Really I am surprised how much we must *suppose* in order to make every case of baptism mentioned in the Bible a case of immersion.

Methodist. Then inasmuch as we have "*sprinkle*," "*pour out*," "*shed forth*," "*fell upon*," "*come upon*," all connected with baptism in the Bible; and inasmuch as *immersion, dip, plunge*, or any thing of the kind, is not *once named* in the Bible in connection with baptism; and inasmuch as *sprinkling* or *pouring* would

have been exactly *convenient* and *easy* in every case of baptism mentioned in the Bible without "*adding to*" or "*taking from*" the record *one word, syllable, or letter;* and inasmuch as in many cases of baptism recorded in the Bible immersion would have been *altogether inconvenient,* and in such cases as the baptism of *Saul,* and the *jailer and all his, immersion* would have been *impossible* if you take the record *just as it stands*—now in view of all these facts, don't you think we Methodists are safe in *sprinkling* or *pouring* water in baptism, seeing that we neither have to *add to* or *take from* the written word of God to get authority for so doing?

Campbellite. I must confess, sir, that I am a little at sea on the mode of baptism just now, and will consider this matter more closely than I have done before.

Methodist. Well, don't you think it *rather presumptuous* for you Campbellites to *assume* that *immersion* is the Bible mode of baptism, and then *assume* that there is no pardon of past sins without *immersion,* and then *assume* that all Methodists and all others who have not been *immersed* will be eternally lost?

Campbellite. W-e-l-l, we are softening a little on that point now. You have noticed in the *Gospel Advocate,* I suppose, that we do not pretend to say what God may do in his *uncovenanted mercy.* He may save some who have not been immersed, but they have no promise of salvation *short of immersion.*

Methodist. Yes, I have noticed that kind of talk in the *Gospel Advocate,* but do not remember to have seen any thing in the Bible about the *uncovenanted* mercy of God. What does the Bible say about that?

Campbellite. I-I—w-e-l-l—I don't remember that it says any thing, but we—

Methodist. Hold a moment; you Campbellites have more to say about things the Bible does not say than any people I ever saw who claim to go *just exactly by the Bible in every thing.* How far you do miss it in many things, and *immersion* is one of those things!

Campbellite. I have been thinking of the points you made since we began to talk. 1. You showed that there are *eleven* points of difference between Campbellite immersion and Christ's baptism. 2. That John *sprinkled* the water on Jesus. 3. That none of the things we Campbellites demand of a sinner before baptism were demanded of Jesus before his baptism. 4. That there are eleven points of difference between Campbellite immersion and the baptism of the three thousand at Pentecost. 5. The baptism of the three thousand at Pentecost was the fulfillment of a prophecy which said: "Then will I *sprinkle* clean water upon you." (Ezek. xxxvi. 25.) 6. That there are eight points of difference between the things connected with the baptism of the Samaritans and Campbellite *immersion.* 7. That *immersion,* the thing for which we so earnestly contend, is not once named in the Bible. 8. That many things which the Bible states occurred in connection with New Testament baptism are rejected by us. 9. That there are six points connected with the eunuch's baptism which are not connected with Campbellite immersion. 10. That there are sixteen points connected with Saul's baptism which are not connected with Campbellite immersion. 11. That nothing connected with the baptism of Cornelius and his friends indicates immer-

sion. 12. That if Lydia and her household were immersed, the Bible fails to say so. 13. That the Corinthians were not immersed so far as the record shows. 14. That there is not the slightest intimation that the twelve whom Paul baptized were immersed. 15. That the Bible definition of baptize is "*pour out*," etc. 16. That it would take a *long stretch* of *supposition* to get immersion in the jailer's case. 17. That the Israelites were not immersed in crossing the Red Sea, but the cloud *poured out water*. 18. And that if immersion is proved to be the Bible mode of baptism, it must be proved by *supposition*, as the Bible is *silent as death* about immersion.

Methodist. One other question: If immersion is essential to salvation, and *immersion* is proved to be the Bible mode of baptism *by supposition*, then does it not follow that man's salvation is based *on a supposition?*

Campbellite. It does seem so; and I am resolved to stop my part of this constant howling about *immersion, immersion;* which has been sounding on the hills and in the vales, and along the shores of all the streams in this land, ever since the days of Alexander Campbell.

Methodist. Good, my brother. Let your motto be "More of the Holy Spirit, and less of the water."

Campbellite. I will do so by the help of God. I am glad we met, and had this friendly conversation, and with best wishes for your spiritual welfare I bid you farewell.

THE FURNACE.

THE DROSS TAKEN OUT OF FALSE TEACHING.

(213)

PREFACE.

"THE fining-pot is for silver, and the furnace for gold; but the Lord trieth the hearts." (Prov. xvii. 3.) Silver and gold, in their natural state, are corrupted in all parts with dross, and a heated fining-pot and furnace are required in order to purify them. Our race by nature is defiled with sin in every part, so "the Lord, whose fire is in Zion, and his furnace in Jerusalem" (Isa. xxxi. 9), consumes the sins of penitent ones as "the lead is consumed of the fire" (Jer. vi. 29). Thus are we made pure as gold that is "tried in the fire" (Rev. iii. 18.) When Israel had all the form of godliness, but had lost the power, the Lord said: "Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver." (Ezek. xxii. 18). So much of the doctrine of Campbellism is made up of iron, brass, tin, lead, wood, hay, stubble, and *water*, and so little pure silver and gold is to be found in it, I have deemed it in order to construct a small furnace for the purpose of testing some of the doctrines taught by the disciples of Mr. Campbell. If this little work proves helpful to the end for which it was made, I shall ascribe all the glory to Him who has been with me in the work.

JOHN H. NICHOLS.

BETHEL, Giles County, Tenn., April 27, 1885.

INTRODUCTION.

THIS pamphlet is devoted to

1. The depravity of our race.
2. The soul: its five senses.
3. The direct influence of the Holy Spirit.
4. The Divine call to the ministry.
5. Why the Methodists have a creed.
6. Rightly dividing the word of truth.

And many other points.

If those who read this little book receive from it any benefit or comfort, I shall be amply repaid for the labor bestowed, and I will give praise unto Him from whose word I have culled the truths herein contained, and whose Spirit has comforted and guided me in the work.

THE AUTHOR.

CHAPTER VI.

The Furnace.

Campbellite. Good-morning, sir. Excuse me, please; is your name Nichols?

Methodist. That is my name, sir.

Campbellite. Are you the author of "Grub-ax" and "Pump?"

Methodist. I am, sir.

Campbellite. You are the very man I have been wishing to meet. I am what you are pleased to call a "Campbellite" preacher; and I wish to say I think you did a very bad thing for the cause of truth when you published those miserable pamphlets, and I think God will hold you accountable for the bad influence they are having upon both Christians and sinners. Why, sir, one of my brethren, who had been reading the horrible errors contained in your pamphlets, told me that he did not believe there was any kingdom set up by Peter at Pentecost; that he did not see but that infant baptism was taught in the Bible; that he believed he took a cold-water bath unnecessarily when he was immersed; and a great deal more such nonsense. I understand, also, that in various places many members of the "Christian" Church are talking such foolishness, and some have even joined the "Methodists," and had their infants *sprinkled.* O it is just awful to think of the great evil which is being done by your pamphlets! I think, sir, you ought to stop their publication; and if you are a lover of truth, I think you will stop it.

Methodist. I am astonished at you, brother. Come, cool down a little. I thought you Campbellites were great for

discussion—always boasting that the "truth loses nothing by discussion." Why do you "go back" on your former boasts? How often have you cried: "O if the *sects* would just meet us in debate, how soon we would expose their errors to the world and establish the true Church on the ruins of the sects!" What is the matter, brother?

Campbellite. I'll show you what is the matter before I am done with you. I want you to stand square to the Methodist doctrine, and I'll show you where you have been dodging the most hateful doctrine of your Church. You know your Church teaches the "total depravity" of the whole human race, and you have not dared to touch that doctrine in any one of your pamphlets. Now, sir, I am going to drag you out on this miserable doctrine; and I intend that you shall not—

Methodist. Stop, brother! you are excited. Now, if you will be quiet, and argue the question of

TOTAL DEPRAVITY

calmly, I am very willing to spend some time with you on that subject. Keep cool!

Campbellite. I suppose I was excited some; but I will try and control myself better. Now, I want you to come right to the question: "Do you believe that by the fall of Adam this whole race became totally depraved?" Right out with it; yes or no!

Methodist. Yes; in a sense I do. To illustrate: Take a wine-glass full of pure water and drop into it ten grains of strychnine. Now, in one sense this glass of water is totally poison. All parts of the water are affected by the poison, and in this sense it is totally poison. You believe that, do you not?

Campbellite. O yes; but I do not think your illustration proves the total depravity of Adam's posterity.

Methodist. I did not intend the illustration to prove any thing. I only intended to show you in what sense I believe Adam's race is totally depraved. I believe by his fall all parts of his being—soul and body—were corrupted, and that his offspring must necessarily be affected in all parts by sin; so that, apart from the grace of God, man is not capable of turning and preparing himself, by his own natural strength and works, to faith and calling upon God; but he is "of his own nature inclined to evil, and that continually."

Campbellite. Ah! now I see your error. I believe that Adam was totally corrupted by the fall, in your sense of total depravity; but I see that you believe Adam's posterity get their *souls* as well as their bodies from their parents. Here you are in error. The body of an infant comes from its parents; but God creates its soul, and gives it to the babe some time about its birth. Now, you do not believe that God would create a corrupt, depraved soul, and put it in an infant. Certainly you see your error here.

Methodist. I think we will do well to open our Bibles, and see if we cannot settle this matter by "Thus saith the Lord." I think we will find that God has not created a soul since he created the soul of Adam. Let us read Genesis ii. 2: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Now, if we say God is still creating souls, we contradict this text directly, for it plainly says "God ended his work on the seventh day."

Campbellite. That just means that God ended the work of creating all *visible* things. You must do better than that, or your doctrine must fall.

Methodist. "For in six days the Lord made heaven and earth, the sea, and all that in them is." (Ex xx. 11.) Now, remember this was written more than two thousand years

after the creation, and it is plainly stated that in "six days the Lord made heaven and earth, the sea, *and all that in them is.*" At the time this was written there were hundreds of thousands of souls in the world; and will you say that God created them all about the time they were born?

Campbellite. I—well—I hardly know what to say; but you must remember Eve was created after the six days.

Methodist. Let us see: "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." (Gen. v. 2.) Notice: (1) "Male and female created he them;" (2) he "blessed them;" (3) he "called their name *Adam*, IN THE DAY WHEN THEY WERE CREATED." So we see Adam and Eve were created at the same time and called by the same name. "And the rib, which the Lord God had taken from man, made he a woman." (Gen. ii. 22.) Here we learn that God made "the rib a woman," and there was no creation about it. Eve was bone of Adam's bones, and flesh of Adam's flesh. (Gen. ii. 23.) She was also spirit of his spirit, for she was part of him; and to say that she had no soul until she was taken from Adam's side would be to say that part of Adam had a soul and part of him had not. So we see Eve was created in Adam, soul and body. Do you doubt it?

Campbellite. W-e-l-l, I hardly know. Can you give me a text from the New Testament which will show that the soul of an infant is from its parents?

Methodist. Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again." (John iii. 3, 7.) "That which is born of the Spirit is spirit. . . . So is every one that is born of the Spirit." (Verses 6, 8.) Here we learn that the birth spoken of was a birth of the Spirit. The *soul* must be born of the Spirit of God, and this Jesus calls being "born again." Now, if the soul had

never been born before, how could this spiritual birth be being "born again?"

Campbellite. I don't exactly get the idea. How—

Methodist. You don't? It seems perfectly clear that the soul was born of the mother, as was the body; and this constituted the offspring a child of earthly parents. Now, to become the child of a heavenly parent it must be "born again"—"born of the Spirit."

Campbellite. I must confess I do not see any way to get around that; but I do not understand the matter.

Methodist. Can a child be born without being in direct contact with its mother, and perceiving a great change when it comes into this world?

Campbellite. Of course it cannot.

Methodist. Then, can a soul be born of the Spirit without coming into direct contact with the Spirit and being conscious of a great change?

Campbellite. I do not see proper to answer that question just now. I am thinking of the soul being from the parents. Now, if that be so, Adam's offspring must be "totally depraved;" for "who can bring a clean thing out of an unclean?" (Job xiv. 4.) But I cannot give in to the doctrine of total depravity; for that would damn all infants, because they are not capable of complying with the terms of salvation. They cannot believe, repent, confess, and certainly they are not proper subjects for baptism. So they must be lost if they are totally depraved.

Methodist. There need be no trouble here, brother. "For the Son of man is come to save that which was lost." (Matt. xviii. 11.) "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18.) It is right if by the sin of Adam his whole posterity was corrupted, and infants are

brought into a state of corruption and condemnation without any act, will, or agency of their own—I say it is reasonable that Jesus in his death should provide for their "justification unto life" without any condition upon their part until they come to know good and evil. Do you accept this?

Campbellite. I think if the whole race is depraved, as you teach, the Bible ought to show it. You know that we "Campbellites" teach very differently, hence we do not believe in this wonderful spiritual change about which you Methodists talk so much; but if you are correct in regard to depravity, you must be right about this great spiritual regeneration too. So I propose to settle this question of depravity by the Bible, here and now.

Methodist. "To the law and to the testimony." We will begin with the first specific account of man's moral state after the fall. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. vi. 5.) Can you conceive of any thing more corrupt than the human heart is here stated to be? All his thoughts, and the very *imagination* of his thoughts, *evil*, and *only evil continually*. Surely a heart not capable *naturally* of one pure imagination or one good thought must be totally depraved.

Campbellite. You horrify me when you mention such doctrine. I think the text you have given has reference to those who had corrupted their nature by actual transgressions, and has no reference to the natural state of man.

Methodist. You *think* so. Notice carefully: "And God saw that the wickedness of *man* was great in the earth." Now, you think that general term "man" refers to a special class who had corrupted themselves by actual sins. Strange, indeed! But take another text: "And the Lord said, . . . The imagination of man's heart is evil from his youth."

(Gen. viii. 21.) Here is another general term—"man's heart." Could a man in his senses persuade himself that this general term only refers to a class of persons who began to commit actual sins when they were quite young? Surely not. Again, David says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. li. 5.) "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies. Their poison is like the poison of a serpent." (Ps. lviii. 3.) Notice David says: (1) "I was shapen in iniquity;" (2) "conceived in sin." Now, hear Job: "Who can bring a clean thing out of an unclean? not one." (Job xiv. 4.) Yet you say David was pure and clean by nature! Once more: (1) "The wicked are *estranged* from the womb;" (2) "they go astray as *soon as they are born*, speaking lies;" (3) "their *poison is* LIKE *the poison of a serpent.*" Could all this be true if our race is pure by nature? Common sense answers, "*No!*" "Like the poison of a serpent!" Do you think very young serpents are *pure*, and only become poison by *biting* people when they get larger? or do you think they are poison by nature?

Campbellite. O! of course they are poison by nature; b-u-t—

Methodist. But what? (1) The depravity of our race is *like the poison* of a serpent; (2) the poison of a serpent is *natural;* (3) therefore the depravity of our race *is not natural.* What logic!

Campbellite. You don't give me time to explain myself. I cannot believe in natural depravity, because that would make it necessary for our whole moral nature to undergo a great spiritual change; and that would involve so much mystery my mind cannot take hold of the idea.

Methodist. It may be hard for your mind to take hold of, but certainly not harder than it is for you to take hold of

some scripture or argument by which you can show that our race is pure by nature. Now, let me give you a few passages in which the divine writers speak of the depravity of our race as being perfectly natural. "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" (Job xv. 14.) Notice the general term, "What is *man?*" From this text we learn that it is *natural* for our race to be filthy and unrighteous. Paul, speaking of his own natural state and that of others, says: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature* the children of wrath, even as others." (Eph. ii. 3.) "By nature the children of wrath." Could any language make the depravity of our race "by nature" any plainer than this does? "Even as *others*"—a general term referring to the whole race. So we see *by nature* Paul was on an equality with the whole race. All were "children of wrath." Now, brother, if you are going to continue teaching the people that our race is pure by nature, you ought to show that the passages I have given in support of my doctrine have not been rightly construed. How about it?

Campbellite. I will not undertake to explain the texts you have used, but I do not see how our race could be so corrupt by nature. It seems to me there must be some good, some soundness in us by nature, for a starting-point at least.

Methodist. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." (Isa. i. 5, 6.) But we have this consolation: "When we were yet without strength, in due time Christ died for the ungodly." (Rom. v. 6.) "Without strength" to "do good works, pleasing and acceptable to God." "Ungodly"—for such Christ died; and if he died

for any but the ungodly, will you please tell me who they were, chapter and verse?

Campbellite. O yes, yes! Christ died for the ungodly, and I do not remember any scripture just now that says he died for any but sinners.

Methodist. Then if Christ died for none but the ungodly—the depraved—and infants are not depraved but pure by nature, as you teach, it follows that Jesus did not die for infants; and all agree that none will be saved except those for whom Christ died—now what?

Campbellite. I don't exactly understand this matter, somehow.

Methodist. Perhaps a few plain passages of Scripture would help your understanding: "The bread that I will give is my flesh, which I will give *for the life of the world*" (John vi. 51). "That he by the grace of God should *taste death for every man*" (Heb. ii. 9). "He is the propitiation for our sins; and not for ours only, but also for the *sins of the whole world*" (1 John ii. 2). "For we have before proved both Jews and Gentiles, *that they are all under sin*" (Rom. iii. 9). "The Scripture hath concluded *all under sin*" (Gal. iii. 22). Because "*in Adam all die*" (1 Cor. xv. 22). Notice: (1) Jesus gave his flesh for the *life of the world;* (2) he tasted death for *every man;* (3) he is the propitiation for the sins of the *whole world;* (4) for Paul proved that *all are under sin;* (5) and the Scripture hath concluded *all under sin.* From these passages does it not seem plain that all are under sin by nature?

Campbellite. But did not the death of Christ remove the depravity from our race which was brought upon it? I so understand it.

Methodist. You do? Jesus says: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). "That

was the true Light, which lighteth every man that cometh into the world" (John i. 9). "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19). Now suppose a man plunges himself into a deep, dark pit, and is bruised in every member of his body, surrounded by insurmountable difficulties, and some one goes to him with a light, removes the difficulties so as to make it possible for him to escape the pit by the assistance of him who furnished the light, does that change the state of the man in the pit, or does it only make it possible for his state to be changed, whereas it was not possible before the light came and assistance was offered.

Campbellite. Of course that would only make it possible for his state to be changed.

Methodist. Just so. Christ's death did not change the moral state of any, but made it possible for all to be saved by his grace. Notice the condition expressed above: "He that *followeth me* shall not walk in darkness, but shall have the *light of life.*"

Campbellite. I must confess I am getting tired of this subject.

Methodist. As there is so much controversy on this subject, you will allow me to give you a few more passages of Scripture: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). Here we learn that infants have sinned, else they could not die. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (verse 14). Adam sinned by a willful act of disobedience. This infants could not do. They are not charged with having so sinned, but they were made sinners by Adam's transgression—brought under condemnation

by Adam's sin; for "by one man's offense death reigned by one" (verse 17); "by the offense of one judgment came upon *all men* to condemnation" (verse 18); "by one man's disobedience *many were made sinners*" (verse 19). At the time Adam fell, he and Eve were the only human beings on earth; now, tell me who were the "all men" upon whom "death passed," "all men" upon whom "judgment came to condemnation," the "many that were made sinners," and the "all" that "have sinned" by "Adam's transgression"—if it was not Adam's unborn posterity, who were they?

Campbellite. I—well, to be honest, I wish to dismiss this subject, and talk with you about the

SOUL.

Now, I think the soul of man is the breath of the Lord, for it is said the Lord breathed into man's nostrils the breath of life, and he became a living soul (Gen. ii. 7).

Methodist. Suppose we call a "crooked serpent" the hand of the Lord because it is written, "His hand hath formed the crooked serpent" (Job xxvi. 13). That would be about as sensible as to say the soul is the breath of the Lord because God created man's soul by blowing the breath of life into his nostrils.

Campbellite. But is not the soul a part of God?

Methodist. Why not ask if the body of man is not a part of God? There is just as much scripture for one as there is for the other. The prophet says: "The soul that sinneth, it shall die" (Ezek. xviii. 4). Can any part of God *sin* or *die?* Nonsense! A more important question is, What are the

CAPACITIES OF THE SOUL?

Campbellite. Ah! now you have come to the question of deepest interest to me. You Methodists talk about

the soul as if it could deal with God and spiritual matters as intelligently as we can deal with visible and tangible objects. Now, I do not believe in all this great *feeling* in religion that you talk about, and I want you to come out fully on this matter.

Methodist. Suppose I ask you how you get a knowledge of color, shape, odor, sound, or anything in nature —what would be your answer?

Campbellite. I would say, God has provided us with five senses, and by means of these senses we gain all the knowledge we have of things in nature; but by these *bodily* senses I cannot see how we can commune with God *directly*, as you Methodists teach; or, in other words, I cannot believe in the *direct influence* of God's Spirit upon our hearts. Do you really believe that we can smell, taste, handle, see, or hear God with any one or all of these bodily senses? Remember, "God is a Spirit." I am going to get straight after you now. Give me your answer.

Methodist. Of course I do not believe we can get a correct knowledge of God by the means of senses which are purely physical; but you must remember man is a compound being—composed of matter and spirit—and if I understand the matter, God has endowed the soul of man with the capacity to deal with spiritual matters as certainly as he has the body to deal with visible and tangible matter; or, to be plain, I think it is clearly taught in the Bible, and it is just as reasonable that spirit can operate on spirit as it is that matter can operate on matter.

Campbellite. Such an idea! Now, you want to begin some great, mysterious something that no one can understand.

Methodist. Don't be frightened about mysteries. You are full of them yourself. You could not tell me all of the particulars connected with the raising of your hand to your head, or *how* thoughts get into your head, and run

down your arm, and off at the end of a pen, and spread themselves on paper. No; you cannot explain to perfection the growth of the smallest plant you ever saw; and, indeed, what is there in nature that you, or any other man, understands to perfection? Now, if you will not be scared lest you should see a mystery along the way, I will try and show you the medium through which God deals with the souls of men *directly*.

Campbellite. I will hear you gladly. Now stick to the Word.

Methodist. Very well. We will read 2 Corinthians iv. 16: "Though our outward man perish, yet the inward man is renewed day by day." Here we notice two men—the "outward," or body, and the "inward," or soul. They are mysteriously connected together, and yet they are so distinct that the "outward" may "perish" while the "inward" may be "renewed day by day." The outward man is blessed with all the senses necessary to enable him to deal with temporal things, and the inward man is blessed with all the spiritual senses necessary to qualify him for dealing with eternal things—hence with the spiritual eye "we look not at the things which are seen [with the bodily eye], but at the things which are not seen; for the things which are seen [with the bodily eye] are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18). Here, in the same chapter where the apostle speaks of the "inward" and the "outward" man, and just two verses below, he says: "We look at the things which are not seen"—"eternal things;" and he says the "things which are seen are temporal." Now, if this does not mean that the physical man looks at temporal things and the spiritual man looks at spiritual, eternal things, what does it mean?

Campbellite. I am not prepared to answer your question just now; but if the soul has five spiritual senses, answer-

ing the same purpose in spiritual matters that the five bodily senses answer in temporal matters, I should like for you to show it from the Bible.

SPIRITUAL SENSES.

Methodist. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a *sweet-smelling savor*" (Eph. v. 2). Now, you would not say that there is something connected with Christ's offering for us that we must *smell with the bodily sense of smell,* would you?

Campbellite. O no: but do you think a spirit can smell?

Methodist. "God is a Spirit;" and it is said in Genesis viii. 21: "And the Lord smelled a sweet savor." In reference to Christ, Solomon says: "His lips like lilies, dropping sweet-smelling myrrh" (Song v. 13). But the sense of smell is one of the weakest senses, so we will not spend time here.

Campbellite. Do you think the soul is capable of

HEARING?

Methodist. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20). This is the language of Jesus, and do you think he stands and raps at the door of a sinner's house as you would knock at your neighbor's door for entrance, or does he stand at the entrance of the sinner's heart, knocking for entrance into the soul, not to be heard by the bodily ear, but by the ear of the soul?

Campbellite. Fudge! That passage only means that Christ through his ministers urges sinners to accept salvation on the terms of the gospel. "If any man hear my voice"—the warning of my ministers; "and open the door"—accept and act upon their teaching, etc. Don't you see how plain that is?

Methodist. So you think you have given the right construction of that passage. Suppose we apply your construction to the last part of the verse: "If any man hear my voice, and open the door, *I will come in and sup with him, and he with me.*" Now, according to your construction, that means: "If any man accepts salvation under the preaching of a minister, the minister must *go and take supper with the new convert.*" Now, brother, honestly, do you believe that to be the true meaning of that passage?

Campbellite. I—w-e-l-l, I had not noticed that last part so closely as I should have done before making my comment.

Methodist. I should think not. No, brother; you attempt to explain away all of the rich, glorious experience which is here promised to all who will give Jesus entrance to their souls. How sweet to be allowed to sup with Jesus, and have him sup with us! Those who open their hearts to Christ are just as conscious of his sweet presence in their hearts as you could be of the presence of your neighbor who knocks at the door of your dwelling, gains admittance, and sups socially with you at your table. Why do you strive so hard to explain away the very life and power of our holy religion? The "still small voice" of God (1 Kings xix. 12) knocks at the door of the sinner's heart often, but many of them "resist the Holy Ghost" (Acts vii. 51) and continue in sin. Yes, surely God is able to speak to the soul of every man *directly*, and the soul is capable of *hearing his voice* and heeding it.

Campbellite. Well, I must confess I wish you could make me believe that theory; for there would be much comfort in it if it were true. But what about the soul

SEEING?

Methodist. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. xlv. 22). Surely no one can think this passage means

that we are to look with our bodily eyes, expecting to see God in a bodily shape before we can be saved.

Campbellite. I suppose not; but it sounds very strange to me to hear one talking about a spirit having eyes, ears, etc., and being capable of seeing and hearing.

Methodist. That may be so; but "God is a Spirit," and hear what David says of him: "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" (Ps. xciv. 9). "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Ps. xxxiv. 15). From these texts we see that it is doing no violence to the word of God to say a spirit has eyes and ears, and can see and hear. Now, don't think of any part of the soul as being *material*, for it is wholly spiritual; yet it has senses capacitating it to receive spiritual impressions the same as the body can receive material impressions through its physical senses.

Campbellite. That is new doctrine to me; but has the soul the sense of

TASTE?

Methodist. "O taste and see that the Lord is good" (Ps. xxxiv. 8). "If so be ye have tasted that the Lord is gracious" (1 Pet. ii. 3). "And have tasted the good word of God, and the powers of the world to come" (Heb. vi. 5). "Bless the Lord, O my soul, and forget not all his benefits; . . . who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. ciii. 2, 5). "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price . . . Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. lv. 1, 2). Here the soul is represented as having the sense of *taste*—able to "taste the good word of

God, and the powers of the world to come;" as having a "mouth" which God "satisfies with good things;" capable of "tasting" and of "eating that which is good, and delighting itself in fatness." Now, could you believe for one moment that these precious passages all refer to temporal blessings, to be received through the bodily senses?

Campbellite. W-e-l-l, I reckon not.

Methodist. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" (John vii. 37–39). Now, can you doubt that in the passages quoted above the expressions "wine," "milk," and "water," all refer to the Spirit of God, which is given to all who believe in Jesus Christ? that the expressions "mouth," "eat," and "let your soul delight itself in fatness," refer to the capacity of the soul to take in the great spiritual blessings God has prepared for all who love him?

Campbellite. I must confess that I do not see how I can doubt your theory here. You have supported it strongly.

Methodist. Then, if the soul is capable of taking in these great spiritual blessings, and being "renewed," "satisfied," and "delighted," may we not be as conscious of having received the Holy Spirit into our "inward man" as we possibly could be of having received food into our "outward man?"

Campbellite. You almost bewilder me. You know our theory in regard to *feeling* religion. Is it possible that I have been wrong about this matter all my life? Please tell me, has the soul the capacity of

FEELING?

Methodist. Certainly. "That they should seek the Lord, if haply they might *feel* after him, and *find* him, though

he be not far from every one of us" (Acts xvii. 27). If you will read the twenty-sixth verse, you will see that the apostle was talking about "all nations of men," and he says "that they might *feel after God*, and find him." Does this mean that we are to feel after God with the bodily sense of touch, as we would feel in a dark room after any article we might wish to find?

Campbellite. O no, of course not; but I—

Methodist. Hold, and let me ask you a question. If you were feeling for an apple or an orange in the dark, and should find it, do you think you would be conscious of the fact, or would you call for a light to see whether you had really found it or not?

Campbellite. I would *know* that I had found it; b-u-t—

Methodist. Just one moment. Then, if a penitent soul is feeling after God, and finds him "precious," is that soul conscious of the fact? For "unto you therefore which believe he is *precious*" (1 Pet. ii. 7). Could he be precious to one who was not conscious of having found him?

Campbellite. You are crowding me with too many questions at one time. Of course—well, I—

Methodist. You what? Certainly a man who takes the Bible, and nothing but the Bible, as his guide in all religious matters, as you profess to do, can endure a few quotations from that blessed book. Let me give you another: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. v. 6). Do you think Jesus refers here to bodily hunger and thirst, or does he refer to that sense of the soul which enables it to "hunger and thirst after righteousness" as sensibly as the body hungers and thirsts after meat and drink?

Campbellite. Certainly you don't mean to say—I—how does the capacity of the soul to hunger and thirst show that it can feel?

Methodist. When your body loses all sense of touch, will it be capable of hungering and thirsting? Does not the ability to hunger and thirst prove beyond a doubt the sense of touch or feeling?

Campbellite. Yes, I—I suppose it does.

Methodist. In a bodily sense, how does a man know that he is hungry or thirsty? Is it by the length of time he has been without food or drink; or what is his evidence of hunger and thirst? or does he really *know* when he is hungry or thirsty?

Campbellite. O yes, he knows when he is hungry and thirsty; and he knows it by craving, or desire, for food or drink.

Methodist. Very well. This craving or desire for food is wholly in the feelings, is it not? Then, how does the hungry man *know* when this craving is satisfied? Is it by the *amount* or *quality* of food taken, or how is it?

Campbellite. I must confess he knows it by his *feelings.*

Methodist. Then, if a soul is hungering and thirsting after righteousness, and God fills that soul so that it rejoices "with joy unspeakable and full of glory" (1 Pet. i. 8), does it *know* this fact? and, if so, how?

Campbellite. It does really look like the soul must *feel,* but I do not understand it.

Methodist. Let us read Ephesians iv. 18, 19: "Having the understanding *darkened,* being *alienated from the life of God* through the ignorance that is in them, *because of the blindness of their heart;* who being *past feeling* have given themselves over unto lasciviousness, to work all uncleanness with greediness." Here the apostle speaks of a class who walked "in the *vanity of their mind*" (verse 17), "having the *understanding darkened,*" cursed with "*blindness of their heart,*" and ready for any abominable work of uncleanness, because they had so paralyzed their

spiritual senses by "*alienating themselves from God by wicked works*" they were *past feeling*. Horrible, indeed, was their condition. Their moral state was about what the physical state of a man is when his body loses all feeling. There is then no life in him, nothing but decay and rottenness. So with the man who does not feel spiritually: he has none of the "life of God" in him, and is ready to work all uncleanness with greediness." Surely you will not fall into line with some of your brethren, who are so fond of ridiculing the idea of *feeling religion*. So often you have heard them say: "Some people say they know they are Christians because they feel the love of God in their souls." Have you never heard talk like that from your pulpits by your preachers?

Campbellite. Yes, sir, very often; and I have heard them challenge the audience to know if any one present felt religion in their soul, and if so, what did it *feel* like, *look* like, *smell* like, *taste* like, or *sound* like. Then they would claim, if these questions could not be answered, that there is no religion in feeling, then cry out, "Away with such *wildfire, fox fire, phantasm!*"

Methodist. Yes, that kind of talk is common among Campbellites. I heard it from a man in a store once. He was talking to a few men and boys. Finally he closed out by saying: "Gentlemen, feeling is no evidence of anything." A few days after this talk I met him near the same store where he did his talking, and asked after his health. He said: "I am not feeling well this morning. I suffered with toothache all of last night." I replied: "I doubt your statement." "Why?" said he. I said: "It is likely you had no toothache. It may have been a little *wildfire* or *fox fire* in your tooth. What did it *smell* like, *taste* like, *sound* like, *look* like, *feel* like? How large was it? What shape had it? Can you tell me?" He answered "No." "Then," I said, "it is altogether uncertain about

your having any toothache last night or feeling badly this morning. On the contrary, you may be quite well." He saw the point and said no more. Now, brother, from all that I have given you from the Bible, does it not appear that the "inward man" has five spiritual senses corresponding to the five senses of the "outward man," and that by the spiritual senses the inward man is as capable of dealing with, understanding, and enjoying spiritual matters as the outward man is of dealing with temporal things? or, to be plainer, May not spirit act on spirit as well as matter act on matter?

Campbellite. I must confess I am somewhat puzzled. So far as I can see, the texts you have quoted sustain your doctrine; and if your doctrine is true, it seems that no one should be at a loss to understand the medium through which we gain a knowledge of spiritual things any more than they are to understand the medium through which we gain a knowledge of visible and tangible things.

Methodist. Does it not seem clear that, instead of the way to man's "inward man" being closed against God, it is an open, plain way, so that God can impress man's inward consciousness so sensibly that man will cry out, "I *know* that my Redeemer liveth!" (Job xix. 25). Not only may we know that "he liveth," but "if any man will do his will, he *shall know of the doctrine*" taught in his precious word (John vii. 17). But better still—Jesus says: "If a man love me, he will keep my words; and my Father *will love him*, and we will *come unto him, and* MAKE OUR ABODE WITH HIM" (John xiv. 23). "And hereby *we know that he abideth in us, by the Spirit which he hath given us*" (1 John iii. 24). How rich this blessed experience! How sweet to *know* that our Father makes his abode with us! And we "are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in us (Rom. viii. 9). How sad for those who have not this glorious experience! for

"if any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9).

Campbellite. I suppose you think we Campbellites are not Christians because we deny the direct influence of the Spirit.

Methodist. O no, I think some of your members are good Christians, in spite of your wretched doctrine. Some of them do not stop with the simple assent to the truth that "Jesus Christ is the Son of God;" they believe on him, trust in him, as their present, personal Saviour, and are "passed from death unto life" by the "washing of regeneration, and renewing of the Holy Ghost" (Titus iii. 5). Your theory teaches men to know something *about* God, but ridicules the idea of a man *knowing* God.

Campbellite. I remember in your "Pump" you said something about the difference between believing that *Jesus is the Son of God* and believing *in him;* now you seem to intimate that there is a difference between knowing *of*, or *about*, God and *knowing God.* How is that?

Methodist. Suppose, some dark, cold night, you should hear a faint voice on a hill near your house, and, going out, you find a child cold and hungry. You ask, "What is wanted?" The child replies: "I am weak from hunger, and stiff with cold, and shall die if I do not get relief." You point to the light shining through the window of your residence, and ask, "Do you see that light?" The child answers, "Yes." You say to him: "That is shining from the window of my house; there we have a warm fire and plenty of rich food; the roof will shelter you from the sleet, and the walls will shield you from the chilly winds, and I will help you to my house, and welcome you to all of these comforts." But the child replies: "I believe *with all my heart* all you say, but I do not believe in *heat* coming in *direct contact* with the body, or in *food* coming in

direct contact with the stomach." So he does not go *into* your house, does not *feel* the heat of the fire, does not *taste* the food; still he believes *every word* you tell him with *all his heart.* Would not that child *freeze* and *starve* just as soon as if he did not believe one word you said?

Campbellite. W-e-l-l—yes, of course he would.

Methodist. Can you tell me of any bodily comfort which can be enjoyed without the thing producing that comfort coming in *direct contact* with the body by means of the bodily senses?

Campbellite. I believe I cannot just now.

Methodist. No more can there be any joy in religion, unless that joy is produced by the Holy Spirit coming in *direct contact* with the "inward man" by means of the spiritual senses.

Campbellite. But what is the difference between *knowing God* and *knowing of God?*

Methodist. What do you know of President Cleveland?

Campbellite. I have read several of his speeches, seen his picture, and if the history I have read of him be true, I know that in the State of New York he has served as Sheriff, Mayor, and Governor, and that he is President of the United States.

Methodist. But do you *know* President Cleveland? Did you ever see him, hear his voice, or shake his hand?

Campbellite. No, sir; I never saw the President, and do not know him. I never came in *direct contact* with him in any way, and of course I do not *know him.*

Methodist. Just so; and one may *read* and *believe* all that is said *about God, Jesus Christ,* the *Holy Ghost*—yea, all that the Bible contains, and assent to every truth therein written—and yet not *know God.* To know God, we must, by faith, come "through our Lord Jesus Christ" into the spiritual kingdom of God, where the love of God will

be "shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 1, 5). "And this is life eternal, that they might *know thee the only true God*, and *Jesus Christ*, whom thou hast sent" (John xvii. 3).

Campbellite. Can you give me an example from the Bible of any who *knew of* God, but did not *know* him?

Methodist. The Jews had the "oracles of God" committed to them, and they were very familiar with the works of God, and with the letter of his law. Yet Jesus says of them, "They have not known the Father, nor me" (John xvi. 3).

Campbellite. I do not see how I can hold out against the doctrine of the direct contact of God's Spirit with ours any longer. It seems to me you have sustained your doctrine well; but I think you are wrong about what you call

INSTANTANEOUS CONVERSION.

I cannot believe that a weeping mourner can be converted into a shouting Christian in one moment.

Methodist. Why not God convert a soul as easily in one moment as in one day or one month? God says: "Ye shall seek me, and find me, *when ye shall search for me with all your heart*" (Jer. xxix. 13). Notice carefully "*when ye shall search for me with all your heart*"—*that moment* God is found, the soul is converted. This was spoken to sinners, for Christians have already found God, and the class here addressed were "praying unto God—searching after him" (verse 12). God's time to convert a sinner is now. "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. vi. 2). Is there ever a time with a sinner when he is neither converted nor unconverted?

Campbellite. W-e-l-l—certainly not; but you know the four steps, faith, repentance, confession, and baptism —all of these steps must be taken before any soul can be converted. If either one of them be omitted, there can

be no pardon, no conversion, no salvation. Now, suppose you were four miles from home, could you possibly reach home without traveling each of the four miles? Could you leave out either one of the four and get home?

Methodist. If I were four miles from home, I certainly would have to walk four miles before reaching home; but please remember, a penitent sinner is not four miles—not even *four inches*—from God. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. xxxiv. 18). "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. cxlv. 18). "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a *contrite* and *humble spirit, to revive the spirit of the humble,* and to *revive* the *heart* of the *contrite ones*" (Isa. lvii. 15). Take all of these precious passages in connection with the "exceeding great and precious promise" of Jesus, "Blessed are they that mourn: for they *shall be comforted*" (Matt. v. 4). What more could a poor penitent mourner ask? How does Campbellism construe these comforting texts?

Campbellite. I hardly know. Please give me some examples of instantaneous conversions from the Bible.

Methodist. Samuel said to Saul: "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and *shalt be turned into another man*" (1 Sam. x. 6). The ninth verse reads: "And it was so, that when he had turned his back to go from Samuel, God gave him another heart." Here is a case of instantaneous conversion, and it was done by the "Spirit of the Lord." Again, take the case of the Gentiles at the house of Cornelius: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts x. 44). Here quite a number were converted by the power of the Holy Ghost, in

a *moment*, and they were so sensible of the great change they "spake with tongues and magnified God" (verse 46).

Campbellite. And you think when a man is converted, or born of the Spirit, the change is so great that he is conscious of the fact. Does that look reasonable?

Methodist. Take the case of Adam when he fell by unbelief, as recorded in Gen. iii. 6–11. With shame he tried to hide himself from the Lord, and said he was "afraid." Was he *conscious* that a change had taken place in his moral state?

Campbellite. Of course, I suppose he was.

Methodist. What book did he read to learn that a great change had taken place in him? How did he gain this knowledge?

Campbellite. Well, I see no way, only it must have been impressed upon his consciousness.

Methodist. Then when a fallen sinner arises from the fall by faith in Jesus Christ, and God's image is stamped on his "inward man" by the Holy Spirit, is it not altogether reasonable that the fact would be plain to him?

Campellite. I must confess that it looks so; but can you give me an illustration that will throw any light on the subject?

Methodist. Jesus speaks of this change as passing "from death unto life" (John v. 24). Now, imagine a dead man lying before weeping friends. He sees not their forms, hears not their sobs. All nature is silent and motionless to him. But in one moment he passes "from death unto life"—he feels, sees, hears, and has communion with his friends. Tell me, do you think such a change could take place and he not be conscious of the fact? Remember, this is Jesus's illustration of the new birth. What do you think of it?

Campbellite. He would *undoubtedly* know that a change had taken place. Can you give me another illustration?

Methodist. "That ye should show forth the praise of him who hath called you *out of darkness into his marvelous light*" (1 Pet. ii. 9). "Who hath *delivered us from the power of darkness*, and hath TRANSLATED *us into the kingdom of his dear Son*" (Col. i. 13). "Therefore if any man be in Christ, he is a *new creature:* old things are *passed away; behold*, ALL THINGS ARE BECOME NEW" (2 Cor. v. 17). Now, in a physical sense, if a man is suddenly taken out of darkness into light—translated out of a kingdom of darkness into a kingdom of light, would he be conscious of the change?

Campbellite. Certainly he would; he could not doubt it.

Methodist. In the same sense, suppose old things all pass away, and everything around a man suddenly becomes new, would he be conscious of the change?

Campbellite. He would certainly know that a great change had taken place.

Methodist. Then, is it not plain that if a man's spiritual nature undergoes the great change indicated by the passages given above, he is bound to be *conscious of the fact?*

Campbellite. I must confess that it does seem so. But what do you think about the *soul*, *mind*, and *spirit*—are they all one?

Methodist. What do you think about the *head*, *hands*, and *feet*—are they all one?

Campbellite. O no; but they are all different parts of the *outward man.*

Methodist. Just so. The *soul*, *mind*, and *spirit* are not the same, but are different parts of the *inward man.*

Campbellite. That is satisfactory. Now, I must say, you have given me the clearest insight to what you Methodists call Holy Ghost religion I ever had. Your idea in regard to the inward man is entirely new to me, though I do not see but that you have sustained your theory by the Bible. O, if it is true that God's Spirit

does come in direct contact with the heart of a sinner in his conviction and conversion, and if that same great "Spirit itself beareth witness [*directly*] with our spirit, that we are the children of God" (Rom. viii. 16), it is no wonder that you Methodists sometimes shout. Would that I could feel that Spirit to-day!

Methodist. Amen! God grant you the "spirit of adoption, whereby" you may "cry, Abba, Father" (Rom. viii. 15). But, that you may have no doubt as to our *knowing* that we have experienced a great change in conversion, I will give you another illustration: "He brought me up also out of a *horrible pit*, out of the *miry clay*, and set my feet *upon a rock*, and established my goings. And he hath put a *new song in my mouth, even praise unto our God*" (Ps. xl. 2, 3). Now, do you suppose David was actually *mired down in a literal pit*, and God lifted him out, and *set his feet on a literal rock*, or was David talking about his deliverance from the miry clay of sin?

Campbellite. No doubt he was speaking of his deliverance from sin.

Methodist. Hear him again: "The sorrows of death compassed me, and the *pains of hell gat hold upon me:* I found trouble and sorrow. *Then called I upon the name of the Lord;* O Lord, I beseech thee, *deliver my soul*" (Ps. cxvi. 3, 4). Here we see that it was David's *soul* that needed deliverance, and this deliverance was obtained through faith—no ordinance, nothing required of him—he only cried unto God in faith: "O Lord, I beseech thee, deliver my soul!" Thus he was delivered "out of a horrible pit"—"out of the miry clay"—his feet were "set upon a rock"—a new song was "put in his mouth;" and he speaks of it as a matter of *knowledge* to him—yea, as having *no doubt* in regard to the great change which had taken place in his "inward man." Now, be candid and tell me if it does not seem to be plainly taught in the Word

of God that we may *certainly know* that we have passed from death unto life, and that this knowledge comes through the direct witness of God's Spirit with our spirit.

Campbellite. I must confess that it seems to be so taught, and I will never again ridicule the doctrine of Holy Ghost religion. I pray that God may forgive my folly and sin in this matter. I now realize the truth of Jesus's language to his disciples: "And I will pray the Father, and he shall give you another Comforter, that he may *abide with you forever;* even the Spirit of truth" (John xiv. 16, 17). And "when the Comforter is come, . . . he shall *testify of me*" (xv. 26). O the joy I feel this moment, because I realize that this great Comforter, the Holy Spirit, is here testifying of Jesus and his goodness to me! I now understand the witness of God's Spirit with my spirit as I never understood it before; it is "unspeakable and full of glory" (1 Pet. i. 8). My soul cries within me, "Thanks be unto God for his unspeakable gift!" (2 Cor. ix. 15). How plain that text in 1 John v. 9 now seems: "If we receive the witness of men, the witness of God is greater." All that could be done for my salvation by the ordinances of the Church has been done. I have believed that Jesus Christ is the Son of God, have repented, confessed, been baptized, and have taken the holy sacrament—this has been my witness before men that I was a child of God; but this bright moment I realize that the witness of God is far greater than all I can do by the use of all the ordinances of the Church. Heretofore I have been telling what I have done in what we call *obeying the gospel*, but now my soul cries out, "Come hither, all ye people, and let me tell you what the Lord hath done for me."

Methodist. It seems that you have been mistaking the *service* of God for the *worship* of God. You seem to have forgotten that God is not "worshiped with *men's hands*, as though he needed anything" (Acts xvii. 25)—hence, you

have esteemed your own works too highly, forgetting that "when ye shall have done all those things which are commanded you, say, We are unprofitable servants" (Luke xvii. 10). "*Do religion!*" is the loud and *constant cry* of Campbellism. "I have *done* so and so, and *obeyed* this and that command of the Lord—yea, I have *obeyed the gospel*, therefore I have the promise of God that he will save me." This is the *spirit* of Campbellism, while the humble followers of Christ are those who "worship God *in the spirit*, and *rejoice in Christ Jesus*, and *have no confidence in the flesh*" (Phil. iii. 3). They realize that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, *but a new creature*" (Gal. vi. 15). They "through the Spirit wait for the hope of righteousness *by faith*" (Gal. v. 5), knowing that no amount of *work* or *use of ordinances* can purchase salvation, but it must come through "faith which worketh by love" (Gal. v. 6). Therefore a true Christian is a faithful worker in the vineyard of the Lord, not in order to became a son, but *because he is a son of God;* and being a son, he does not go about his Father's business murmuringly, but whatsoever he does he does it "*heartily*, as to the Lord, and not unto men" (Col. iii. 23). Henceforth, my brother, I trust you will ever be found "serving the Lord with all humility of mind" (Acts xx. 19) and worshiping him "in spirit and in truth" (John iv. 24).

Campbellite. The Lord grant that I may serve him "not by constraint, but *willingly*" (1 Pet. v. 2); and that I may "give unto the Lord the glory due unto his name," and worship him "in the beauty of holiness" (Ps. xxix. 2). But, brother, before we part, I wish to say it seems to me that the Campbellites have the advantage of you Methodists in that they have

NO DISCIPLINE BUT THE BIBLE.

Now, tell me why you have a discipline, or human creed.

Methodist. The shortest answer I can give you is this: We have published our creed to the world because we are neither ashamed nor afraid for the world to know what we believe concerning the teachings of the Bible. Of course you know that a man's creed is simply what he believes.

Campbellite. Certainly; I understand that.

Methodist. Suppose a sinner asks you to preach a sermon giving a definite summary of what is believed and taught by the Campbellites, would you do so?

Campbellite. Certainly I would. Why not?

Methodist. If in that sermon you should give a brief exposition of all the important points of doctrine taught by your Church, would it not be the creed of your Church?

Campbellite. W-e-l-l, you know we hold that the Bible is our creed. Of course, when we preach we put a construction on the teachings of the Bible which we think is legitimate.

Methodist. Just so. Now, please tell me which is your creed, the Bible or your construction of the Bible.

Campbellite. I—w-e-l-l, you know we must "rightly divide the word of truth" (2 Tim. ii. 15). Now, in doing this we find that all the Old Testament belonged to the Jewish dispensation, and contains nothing that is binding on the people of the present Christian dispensation; also that Matthew, Mark, Luke, and John are only historical books, and contain nothing that teaches a sinner what to do to be saved; that the Acts of the Apostles is the only book in the Bible that tells a sinner what he must do to become a Christian; that the Epistles are only letters to the various organizations of the Christian Church, and tell a sinner nothing about what he must do to be saved. Now, you have it in a few words about as we teach it.

Methodist. In what chapter and verse will I find all that? I had always thought "rightly dividing the word of truth"

meant about this: God's ministers must give to every person such scripture as is suitable to his state, character, and circumstances. It had not occurred to me that we were to plead the Old Testament and the four evangelists out of date, and that the writers of the Epistles entirely ignored the poor sinner for whom Jesus died. Now, if you will read the "Pump," you will find that the condition on which a sinner is justified is plainly given in the Old Testament, the four Gospels, and all through the Epistles. How stupid Peter must have been! Hear him: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts x. 43). What business had he referring to *all* the prophets on the subject of a sinner's salvation in this Christian dispensation, when, according to Campbellism, all that the prophets wrote belonged to the Jewish dispensation, and contained nothing for the poor sinners of this dispensation? It is sad, too, to think that Jesus came into this world for no other purpose than to save sinners. He preached, forgave sins, healed the sick, cast out devils, raised the dead, died on the cross, arose from the dead, and ascended to glory; but according to Campbellism—O "tell it not in Gath!"—he did not leave one word of instruction to the sinners of this dispensation as to the condition on which he would save them. "Blessed are they that mourn: for they shall be comforted" (Matt. v. 4). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke xi. 9, 10). "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). O how sad that according to Campbellism these precious words of Jesus are out of date, and contain no consolation for the humble,

contrite sinners of this age! And Paul, poor Paul! what a pity he did not know better than to write to Timothy in regard to the Old Testament Scriptures in such language as this: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15). How strange that Paul did not tell him the Old Testament was a thing of the past, like an old law book all of whose laws had been repealed—fit for nothing now except to show us what God's ways with man used to be; but instead of that just listen, and in the very next verse to the one I last quoted: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for *instruction in righteousness*" (verse 16). All this, too, he wrote to Timothy in reference to the Old Testament. But, if possible, Paul wrote more strongly in regard to Timothy's faith: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. i. 5). Timothy's mother and grandmother had no Bible to read except the Old Testament, and their faith was based on its teachings; yet Timothy had the same faith which was in his mother and grandmother, and Paul thought that sufficient, and I am—

Campbellite. Stop, brother; I see our theory about "rightly dividing the word" will not do. I am done with it; but you have gotten off the question. We were talking about your creed, your discipline. We always invite sinners to join us on the Bible.

Methodist. I know you do; but do you always tell them how much of the Bible you want them to join you on? You have just given me your creed in regard to "rightly dividing the word," and from that I think it would be honest in you to invite sinners to join you on the Acts of the

Apostles; and to be very honest you should tell them that you reject a large part of the Acts, such as people being "filled with the Holy Ghost" (Acts ii. 4), being "baptized with the Holy Ghost" (i. 5), "receiving the Holy Ghost" (viii. 15), "Holy Ghost falling on the people" (x. 44)—in fact, that you reject all of the Acts which teaches the direct influence of the Holy Spirit upon the heart, teaching that that belonged to the apostolic age; but be sure and tell them that you cling to all the water mentioned in Acts, and that even the water mentioned in the four Gospels is good for sinners of all ages, though according to your theory those books contain nothing from which a poor sinner can learn the way of salvation in the present age; that if the Acts should by any mishap be lost from the Bible, though all the other books of the Old and New Testaments were preserved—O "publish it not in the streets of Askelon!"—the world would be left without any instruction as to how a poor sinner can be saved in this Christian dispensation. Yes, brother, you have given me some of your creed, and a horrible creed it is. No wonder you Campbellites want to keep it off of paper. But for my part I think it would be much more honest to formulate your creed, and put it into the hands of the public, that men might know just what a small part of the Bible you mean when you give that broad-looking, deceptive invitation: "Come and join us on the Bible." I am afraid of the man who will say things that he cannot be induced to write. Suppose a man offers you all you ask for your farm, and says he will pay you the cash on the twenty-fourth of December next provided you will give him possession in ten days, and you say, "Just write me a note for the amount you promise to pay me, making due the twenty-fourth of December next, and you shall have possession in ten days, but he says: "No, I never write anything about my business. The Constitution of

the United States contains the fundamental laws of our Government, and I am governed by that alone. I don't believe in men giving individual notes. We ought to be governed by the Constitution alone." You reply: "Sir, I am as far from violating any of the laws of our nation as you are. I only ask you to reduce to writing the promise you have spoken with your lips. In what sense would you violate the Constitution more by writing than you do by speaking a promise?" But he still refuses to give his note. Now, would you move out and give him possession?

Campbellite. No, I would not trust such a fool. If he says he will do a thing, why not write it?

Methodist. Why not, sure enough? Is it not common for you and your brethren, when preaching, to say: "We teach thus and so; we believe thus and so; we differ from the sects in thus and so; we will show you that the sects are wrong in thus and so?"

Campbellite. Yes, that is quite common with us.

Methodist. Now, will you be kind enough to inform me just where you would commit any more sin by formulating your thus's and so's, and giving them to the world in the form of a creed, than you do by spouting them from your pulpits on all occasions?

Campbellite. W-e-l-l, I must confess I cannot tell you.

Methodist. Don't you and your brethren often speak of the Methodist Discipline as the "Methodist Bible," and by various other means strive to impress the public mind that the Methodists use their Discipline as you use the Bible?

Campbellite. Yes, we do often seek to make that impression.

Methodist. At the same time, do you not know that every Methodist is bound by our Discipline to accept the Bible as "the only rule, and the sufficient rule, both of our faith and practice" (Discipline, ¶ 31); and that in regard

to the sufficiency of the Holy Scriptures for salvation the fifth article of religion declares that the Holy Scriptures contain "all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation" (Discipline)?

Campbellite. Certainly, I know all that.

Methodist. Then, is it any less than downright falsehood and slander for you to stand up and in the face of these facts call the Discipline of our Church the "Methodist Bible?"

Campbellite. I desire to dismiss the subject of creeds, and say to you that only one thing now remains about which I wish to talk with you, and that is

A DIVINE CALL TO THE MINISTRY.

You know we do not believe in any such call. Now, we think one Christian man has as much right to preach as another, and that you Methodists are in a great error in regard to a call to the ministry.

Methodist. I know that is what you think; but let us come to the word of God at once: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee" (Heb. v. 4, 5). Here we learn (1) that Aaron was called of God to the office of high-priest; (2) that "no man taketh this honor to himself" unless he "is *called of God*, as was Aaron;" (3) that even "Christ glorified not himself to be made a high-priest," but his Father called him to that sacred office. That is plain, is it not?

Campbellite. Certainly; I believe all that.

Methodist. God also called his prophets and kings to their high offices, and carefully guarded these sacred offices against the usurpations of any who were not *specially called* of God. Notice the following passages carefully: "Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, . . . By sword and famine shall those prophets be consumed" (Jer. xiv. 15). This passage is certainly a terror to a usurper. As to the priesthood, take the case of Korah, Dathan, and Abiram (Num. xvi.). They claimed that "all the congregation were holy" and that Moses and Aaron had "lifted themselves up above the congregation of the Lord" (verse 3). Their idea was that one man had as much right to act as priest as another, therefore they "sought the priesthood" (verse 10). God had not called them to this high office, therefore he caused "the earth to open her mouth," and they, with "all that appertained to them, went down alive into the pit, and the earth closed upon them (verses 32, 33). Not even a king was allowed to usurp the office of a priest. "And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God. Then Uzziah was wroth [with the priests], and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead" (2 Chron. xxvi. 18, 19). Poor, foolish king! he "was a leper unto the day of his death" (verse 21). God also guarded the office of king. "Adonijah exalted himself, saying, I will be king" (1 Kings i. 5). For his presumption he was slain (1 Kings ii. 25). From the texts given above, you see how carefully God guarded these sacred offices for thousands of years before the coming of

Christ; but now you think one man has as much right to enter the sacred ministry as another; or, in other words, you think God does not call any man to the ministry, but has left this matter entirely with men.

Campbellite. Yes, that is what we teach.

Methodist. Well, let us look into this matter very carefully. When Jesus entered upon his public ministry, he did not leave it to men as to who he would have enter the sacred ministry, but he "called" and "ordained" such men as were suited to the work (Mark iii. 13, 14). One man seemed to have had the same idea about the matter that you have, and he volunteered to go with Jesus; but Jesus "saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark v. 19). All good men and women ought to talk to their friends about the goodness of God, and do all the good they can in their sphere; but if this volunteer had had the same right to go with Jesus as one of his apostles that the twelve called by Jesus had, certainly he would have been allowed to go; but Jesus would not let him go, so it is clear that he claimed the right to select his ministers. Now, let us notice the first official act of the apostles after Jesus ascended to heaven. It is recorded in Acts i. 24, 25: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell." Now, if one man had as much right to enter this ministry as another, or if the Church has a right to select ministers of the gospel who have not had a divine call to this work, why did the apostles refer this matter to God in prayer?

Campbellite. O! you must remember that was before the day of Pentecost. That was all right then; but there has been no divine call to the ministry since Pentecost.

Methodist. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he *would send forth laborers* into his harvest" (Luke x. 1, 2). Here Jesus enjoins it on his disciples to "pray the Lord of the harvest to *send forth laborers* into his harvest;" but you think this injunction was to be binding only till Pentecost. Is that it?

Campbellite. W-e-l-l, I suppose so.

Methodist. Is not Jesus the Lord of the harvest now, just as he was before Pentecost?

Campbellite. Of course he is; b-u-t—

Methodist. But what? Suppose a man is passing by your wheat-field with a reaper, and he says within himself, "This wheat needs reaping, and one man has as much right to reap it as another, so I will reap it;" and he enters the field without any contract or engagement with you whatever and cuts down your wheat. Then he comes to you and says: "Pay me for my labor; I have cut all of your wheat." What then?

Campbellite. I would demand of him where he got his authority for cutting my wheat. I would inform him that I was lord of that harvest, and that he had no right to cut my wheat until I had employed him for that business. I would treat him as a presumptuous usurper.

Methodist. You would? And yet he has acted with you just as you say men should act with the Lord's harvest. Do you not see how those who passed your field were deceived by that man? Knowing it to be your field, they naturally supposed he had a special contract with you to reap your wheat; but you would not own him as a servant, but were offended. Now, hear what the "Lord of the har-

vest" says of those who presume to prophesy in his name when he has not called and sent them: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. vii. 23). To whom will Jesus address this language in the last day? To false prophets, who say: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (verse 22). But what is a false prophet? That man who entered your field was a false servant, because he entered your premises of his *own* accord; and so he is a false prophet who enters into the sacred ministry of his own will without a divine call to that great work. "Beware of false prophets, which come to you in sheep's clothing" (Matt. vii. 15). Get the idea here. They "come to you." They are not sent by proper authority. They come because they think they have as much right to prophesy as anybody. That man went to your wheat-field; he was not sent there by proper authority. "And many false prophets *shall rise*, and shall deceive many" (Matt. xxiv. 11). They are not *called* and *sent*, but they *rise* of their own accord. "Many false prophets are gone out into the world" (1 John iv. 1). They were not sent out by the "Lord of the harvest," but are gone out on their own responsibility.

Campbellite. But show me where anybody had a divine call to the ministry after the day of Pentecost.

Methodist. Certainly. Take Paul's case. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts ix. 15). Hear Paul himself: "Paul, a servant of Jesus Christ, *called to be an apostle*, separated unto the gospel of God" (Rom. i. 1). "Paul, *called to be an apostle* of Jesus Christ through the will of God" (1 Cor. i. 1). "Paul, an apostle of Jesus Christ by the *will of*

God" (2 Cor. i. 1). Not by his own will, but *"by the will of God."* "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)" (Gal. i. 1). "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ" (1 Tim. i. 1). By noticing carefully you will see that Paul states in nearly all of his Epistles that his authority is from God, and therefore he writes and preaches boldly; and here I wish to say this is what gives weight and influence to his writings and preaching. Suppose a very wealthy man in this State is doing a large business through agents who trade, make contracts to pay large sums of money, and in fact transact all kinds of business, all in the name of this rich man, who holds himself bound by any contract made by his agents. A man comes to you and proposes to buy one thousand dollars' worth of property from you in the name of the said rich man, the money to be paid six months hence. You ask him: "Are you one of the rich man's agents? Has he employed you to trade for him?" He says: "No, I have no special authority from him; but one man has as much right to trade in his name as another." Would you sell him your property?

Campbellite. No, sir. I would regard him as a dishonest man, and unworthy the confidence of respectable people.

Methodist. Just so; yet you Campbellite preachers say to those whom you propose to teach in the name of the Lord: "We do not profess to be called of God to preach the gospel. We do not believe any one is divinely called nowadays;" and of course you cannot expect me to honor you as I would honor one who is "called of God as was Aaron." Now, let us notice the case of Barnabas. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto *I have called them"* (Acts xiii. 2). Here we learn that Barnabas was called by the Holy Ghost about twelve years

after Pentecost. Now, my brother, will you give me one passage that says—or even intimates—that the time would ever come when God would cease to call men to preach the gospel, and give the matter entirely into the hands of men?

Campbellite. I cannot think of one just now.

Methodist. "Christ is the head of the Church" (Eph. v. 23). The Campbellite theory is that there is no direct influence of Christ's spirit upon the hearts of men now, and that he does not directly call men to preach. Will you please tell me in what sense he is the head of his Church now?

Campbellite. W-e-l-l, could he not be the head of the Church and not have direct communion with the Church?

Methodist. Of what use would your head be if it had no direct communion with any part of your body? Had you not just as well be without a head?

Campbellite. Of course. Yes, my head is only useful to me when it has direct communion with the other members of my body; but Christ has given us his word.

Methodist. Suppose you write, and have printed in a book, the very best rules that were ever printed for the government of man in this life. Suppose nothing is omitted, but the whole duty of man is plainly marked out, would that do away with the necessity of a direct communion between your head and your body?

Campbellite. I suppose—O of course when my head ceases to have direct communion with the other members of my body, I will be a dead man.

Methodist. Now you state a fact; and just so soon as Christ, "the head of the Church," ceases to have direct communion with his Church, it is a dead Church. One other question: Suppose a man in this free country of ours says, "This is a free country, and one man has as much right to hold an office as another, and I am going to hold

the office of Governor in the State of Tennessee," and begins to act in that capacity without having been called to that office by the vote of the people—how would that suit you?

Campbellite. Not at all. Such a course as that, if adopted by the people generally, would break down all government, and create confusion beyond any thing we can conceive. That would be worse than heathens do.

Methodist. Ah! and yet that is the manner in which you Campbellites think we should act in God's Church.

Campbellite. No, brother, I see we have no scripture in regard to a divine call to the ministry, and I now give it up. Can you give me one more passage on this important subject?

Methodist. "Now then we are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). Now, if I speak of our embassador to France you understand that I refer to the man who has been sent by our Government to represent it and manage its interests at the court of France; and you know also that the authorities of France would have an utter contempt for the man who would presume to act in that capacity who had not been chosen and clothed with proper authority by this Government. You are aware too that though this nation has its constitution and laws, this does not render it unnecessary for their embassador to keep up constant communion with the authorities which sent him. So we are embassadors for Christ, called and sent by Christ to represent him in the interests of his Church; and we must have daily communion with him if we would please him in this great work. This is a high and holy calling; and how strange that any man will presume to enter the ministry who has not been "called of God," and clothed with authority from heaven!

Campbellite. It does seem strange that I had not looked at this matter in its proper light before; but I need some rest now, and want some time also to study the matters about which we have been talking. Then I desire to see you again, and we will have a closing interview.

Methodist. Very well. Having given some special attention to the matters we have been discussing, noting important points, my notes may help you some. Take them, and study the points closely till we meet again.

Campbellite. Thank you. I will give my whole attention to the matter, and let you hear my conclusion.

LAST INTERVIEW.

Methodist. Well, my brother, two weeks have passed since we parted, and I trust you are ready to give me the result of your investigation.

Campbellite. I am ready. The first thing that impressed me forcibly was the entire absence of scripture to sustain the Campbellite theory on any of the points discussed by us, and the abundance of scripture to sustain the Methodist doctrine. It seems to me also that your doctrine is sustained by reason as well; and I will give you a few of the leading points, which I think you fully sustained: (1) That the whole race of Adam is totally depraved in the sense that their whole being is affected by the fall of Adam; (2) that God has not created a soul since he created the soul of Adam; (3) that Eve was created in Adam, soul and body; (4) that the soul of a child is from its parents; (5) that infants are brought into this world in a corrupt, fallen state, without any will or act of theirs; (6) that Christ in his death provides for their salvation from this state without any will or act of theirs; (7) that Christ died for none but the ungodly; (8) that if infants are not ungodly in some sense, Christ did not die for them; (9) that the death of

Christ did not change the moral state of any; (10) that his death only removed the difficulties, prepared the means, and made it possible for all to be saved; (11) that the soul of man is called the "inward man;" (12) that this "inward man" has five spiritual senses; (13) that by means of these spiritual senses the "inward man" can deal with spiritual matters as sensibly as the "outward man" can deal with temporal matters; (14) that spirit can act upon spirit as sensibly as matter can act upon matter; (15) that when a man is born of the Spirit he is conscious of the fact; (16) that no more can one be born of the Spirit without direct contact with the Spirit than a child can be born of its mother without direct contact with her; (17) that God called his prophets, priests, and kings to their high offices in former days; (18) that he guarded their offices against usurpers; (19) that there are no true ministers of the gospel except such as are called of God; (20) that the Campbellites use false and slanderous language when they speak of the Methodist Discipline as the Methodist Bible; (21) that it would be more honest in Campbellites to give their creed to the world in book form than it is for them to spout fractional parts of it in their sermons; (22) that the Campbellite idea of "dividing the word of truth" is entirely without support from the Bible; (23) that the Campbellites do not accept even all of the Acts; (24) that their invitation to the world to join them on the Bible is very deceptive; (25) that Paul in his Epistles to Timothy—

Methodist. There, that will do. Now, give me your conclusion.

Campbellite. Since we parted I have studied the points of our discussion closely, and I laid aside all prejudice and read your sermon on the "Right of a Sinner to Pray," the "Grub-ax," and the "Pump." I had read them before, but with a good deal of prejudice. Now, I must say it is clear

to me that Campbellism will not do. I think it is much as you stated in the notes you gave me. You said: "Campbellism is *too short at both ends.* It does not reach as low as the deep depravity of our race, and I fear it will not reach as high as heaven. It honors poor human nature too highly, and does not honor God enough." I also found other items in the notes which impressed me.

Methodist. Can you give me some of those items?

Campbellite. Yes, sir. In reference to a divine call to the ministry you said: "Paul says, 'Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel' (1 Cor. ix. 16). 'For Christ sent me . . . to preach the gospel' (1 Cor. i. 17). Here we learn that it would have gone ill, very ill, with Paul if he had refused to preach the gospel, having been sent by Christ to perform that duty. Now, hear Paul in regard to preachers generally: 'And how shall they preach except they be sent?' (Rom. x. 15). But who has the right to send ministers into this great work? All of the information we can get from the Bible on this subject gives this right to God. Who will give us one passage that gives this right to any but God? God, the Holy Ghost, appoints his own overseers in his Church. 'Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers' (Acts xx. 28). 'And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers" (1 Cor. xii. 28). O if I was not sent by Christ to preach the gospel, if the Holy Ghost had not made me an overseer in the Church, if God had not set me in this high office in his Church, how could I say, 'We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake' (2 Cor. iv. 5)." And on the

DIRECT INFLUENCE OF THE SPIRIT

you said: "Paul wrote to the Church at Corinth, 'Know

ye not that ye are the temple of God, and that *the Spirit of God dwelleth in you?'* (1 Cor. iii. 16). But you say, The Spirit of God does dwell in his Church, but not in the hearts of *individual members*. Now, I ask, Of what is the Church composed? Is it not composed of individual members? If there had been no individual in Corinth who belonged to God's Church, would there have been any Church of God in Corinth? Certainly not. Then, suppose the Spirit of God did not dwell in the individual members, is it not clear that he did not dwell in the Church at all? To illustrate: Suppose I present you with a tea-set, and say, 'This set contains tea, but no individual piece belonging to the set contains any tea.' Could not *even a simpleton* see the folly of such a statement? Is it not clear that that which does not dwell in any of the component parts of a thing does not dwell in the thing? So, then, it is clear that the Spirit of God dwells in the hearts of true Christians, else he does not dwell in the Church." I was impressed with these words on

RIGHTLY DIVIDING THE WORD OF TRUTH:

"In a Bible of one thousand pages, the Acts of the Apostles occupies just twenty pages; or, in plain words, the Acts is just one-fiftieth of the whole Bible. Now, in your 'Proper Division of the Word' you teach that the Acts is the only book in the Bible from which a sinner can learn what to do to be saved. Neither one nor all of the other books contain any information as to how a sinner can be saved in this Christian dispensation. Then, if your theory is correct, if the Bible be divided into fifty equal parts, forty-nine of those parts may be thrown away; and the instructions in regard to what is required of a sinner in order to his justification are just as full and satisfactory as if those forty-nine parts had been retained. When Paul said to

Timothy, 'Rightly dividing the word of truth' (2 Tim. ii. 15), who but a Campbellite ever dreamed of his meaning, 'Throw nearly all of it away?' But what did Paul mean? Just this: Give to each person the scripture suited to his state and condition. To illustrate: If you find a Christian cast down in spirit, quote to him such texts as this: 'Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance' (Ps. xlii. 5); but if one is in deep trouble say to him, My brother, your Father says to you, 'Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me' (Ps. l. 15). Should you minister to a poor mourner, say to him: Jesus Christ came into the world and died that you might live. He says he came to 'comfort all that mourn' (Isa. lxi. 2). 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts xvi. 31). But if a stubborn sinner violently opposes the gospel of Christ, say to him: 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost' (Acts vii. 51). This construction of Paul's language to Timothy seems to be perfectly natural and reasonable." There were many other points of some importance in your notes, but I think enough has been written in your pamphlets to convince any unprejudiced mind that Campbellism is not Bibleism. I have searched diligently since we parted for one text that would sustain the Campbellite theory in regard to the proper division of the word, and failed to find it. I also failed to find one passage that would sustain their doctrine of "no direct influence of the Spirit" and "no divine call to the ministry." I now wish to give only one other item from your notes. It is in regard to the

SOUL.

"If the 'inward man'—soul—be not endowed with five

spiritual senses—if it cannot see, hear, taste, smell, and feel —tell me what kind of a being the soul will be when it leaves the body. Will it *know* any thing? Can it *do* any thing? Will it be capable of *feeling* any thing? When God says to the souls of the just, 'Come, ye blessed, . . . inherit the kingdom prepared for you from the foundation of the world," will those souls *hear* these blessed words? When they enter the city of God will they *hear* the sweet strains of the 'song of Moses and the Lamb?' Will they *see* the jasper walls and golden streets of the city? O tell me, is it a fact that when Jesus shall appear '*we shall* SEE *him as he is!*' (1 John iii. 2)." Now, brother, I am done with Campbellism forever. I have realized a great spiritual change since we began our discussion. I have erected a family altar, and intend to "walk in the Spirit" the remainder of my days, God being my helper.

Methodist. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. xl. 31). "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). Submit to him, and he will "guide you into all truth" (John xvi. 13). And now, may "the grace of the Lord Jesus Christ, and the love of God, and the *communion* of the Holy Ghost be with you all" (2 Cor. xiii. 14). Be sure and continue your *communion* with the Holy Ghost.

THE SHIPWRECK.

APOSTASY AND CLOSE COMMUNION.

PREFACE.

"WAR a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck; of whom is Hymeneus and Alexander; whom I have delivered unto Satan" (1 Tim. i. 18–20). "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12). "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee" (Rom. xi. 20, 21). "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. iv. 11). Some say: "Faith cannot be shipwrecked; those who belong to Christ can never be delivered to Satan; those who once stand can never fall; those who have been grafted into Christ can never be broken off; once in Christ, always in Christ; if you are a child of God to-day, you are safe, and as sure of heaven as if you were already there." Seeing some *did make shipwreck of the faith*, and *were delivered to Satan*, and *all who stand are warned to* TAKE HEED LEST THEY FALL, I have thought proper to look into this question a little, and in the light of God's word to point out the safe way to the land of rest, hoping, by the grace of God, I may aid some who may read this little book in making a safe voyage to heaven.

JNO. H. NICHOLS.

BETHEL, TENN., June 29, 1886.

INTRODUCTION.

SOME say, "A Christian cannot possibly fall from grace and be lost;" others say, "A Christian is liable to fall and 'become a cast-away'—be lost." Some say, "The many warnings in the Bible prove the *possibility* and the *probability* of apostasy;" others say, "No, they are only given to make Christians *cautious*;" but others say, "Why be cautious if there is no danger?" Reader, just back of your residence there is a field which you have plowed twenty times, and you are well acquainted with every foot of it. You know that there is not a rock, stump, or gully in the field. Late in the evening a stranger stops with you for the night. After it is dark it becomes necessary for this stranger to pass across that field alone without a light. As he starts you say to him, "In crossing that field take heed less you dash your foot against a stone, or fall over a stump, or plunge into a gully and break your neck." At the same time you know *it is not possible* for him to do either of the things you warned him against. I ask, *Have you not lied to the stranger?* We know nothing of the way to heaven except what God has revealed to us in his word. God knows *every inch* of the way. All admit that the word of God abounds with warnings to his children, and if there is *no danger*—ay, if God knows that it is *impossible* for them to fall—does not the Almighty lie to his children?

To the discussion of this question this little book is devoted by

THE AUTHOR.

CHAPTER VII.

The Shipwreck.

Baptist. Good-morning, sir. I understand that you are the author of "Grub-ax," "Pump," etc. Am I correct?

Methodist. You are, sir. What do you wish?

Baptist. I wish to inform you that I am a member of *the* Church, and I regard your "Grub-ax" and "Pump" as direct attacks on the doctrines of *the* Church, and I think no one but a weak, foolish man would have written such books.

Methodist. Perhaps not; but you must remember, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. i. 27). There are so many of *the* Churches, you will excuse me if I ask, To which of *the* Churches do you belong?

Baptist. The Baptist Church, of course. We take our name from John the Baptist. True, he did not fully organize the Church, but he prepared much of the material, and Christ organized the Church.

Methodist. But some of you Baptists want the third chapter of Matthew and first verse to read, "In those days came John the Immerser." If that is the way it should read, you should change your name, for there is no John the Baptist, according to that reading. But, seriously, will you tell me *when* and *where* Christ organized the Baptist Church?

Baptist. Well, I—I can't give you the exact time and place, but I wish to talk with you on the subject of

APOSTASY.

You know we Baptists believe that it is impossible for one who has been born of the Spirit to fall from grace and be

finally lost; or, in plain words, we believe in the *unconditional* final perseverance of the saints.

Methodist. If your doctrine is true, I see no reason why we Methodists should be concerned on the subject, for we believe in a clear spiritual regeneration; and if a regenerated Baptist cannot fall, I suppose a regenerated Methodist is safe too. You believe there are genuine Christians in the Methodist Church.

Baptist. O yes; but you are in error on the subject of apostasy, and we feel it our duty to set you right.

Methodist. Suppose we are in error, what does it matter? If we have been born of the Spirit we are safe, according to your doctrine, no matter what we believe or do. But it is possible you are in error, and if you are it may be your eternal ruin, while we Methodists could lose nothing if you are correct; so you see we are on the safe side of this question, and if there is an unsafe side of the question you are on that side.

Baptist. Y-e-s; but while we know we are safe, we know also that we should "feed the sheep."

Methodist. Why feed the sheep? Why look after them at all? If it is impossible for the wolf to get any of them, and if they will all be received as well when they get to the market without feed as with it, why waste feed on them? In plain words, when a man is converted, if he is as safe as if he were in heaven, there is just as much sense in preaching to the angels as there is in preaching to him. Why waste gospel on men and women who are safe, and whose eternal salvation can be made no more certain by all we can do for them? If I believed as you do, I would never preach another sermon to Christians. If they called on me for a sermon, I would say: "You are safe, and I cannot make your chance for heaven one whit more certain than it is. Go on your way rejoicing; I must look after poor sinners."

Baptist. But have you any objection to our doctrine?

Methodist. I certainly have. The new birth is a spiritual birth. "That which is born of the Spirit is spirit" (John iii. 6). "For the flesh lusteth against the Spirit" (Gal. v. 17). Now, if a Christian really believes it is impossible for him to fall, will he not be more likely to give way to the flesh and commit sin than he would if he believed he was liable to fall?

Baptist. However it may seem to you, I cannot think a truly converted man is in any danger of falling.

Methodist. Suppose the devil tempts a Christian to sin, and the flesh longs to yield to the temptation. Now suppose that Christian reasons thus: "I am as safe as if I were in heaven; nothing that I can do will lessen my chances for eternal life; and why deny my flesh the pleasure of this sin? Why not enjoy this world while I am here, for it will not make my joy in heaven any less certain?"

Baptist. I care nothing for your suppositions. I will give the word of Christ, which settles the question beyond a doubt: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation" (John v. 24). "Hath *everlasting life*, and *shall not come into condemnation.*" You know that we hold that the *wills* and *shalls* of God are conclusive. Now, here is one who hath "*eternal life*," and God's *shall* stands between him and condemnation. *How can he possibly fall?*

Methodist. Let us notice the *conditions* expressed in this passage: "He that *heareth my word*, and *believeth* on him that sent me." "*Heareth*" and "*believeth*" are in the present tense, and while a man continues to *hear* and *believe* he is safe.

Baptist. Ah! that won't do. When a man once believes on Jesus "to the saving of the soul," the eternal "*shall*" of God stands between him and hell forever.

Methodist. Take another verse: "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36). Suppose, in preaching to an audience of Christians and sinners, I should say: "All who do not believe on the Son of God, please stand up." One hundred persons arise. I say to them: "Gentlemen, you are as sure of hell as if you were already there. 'He that believeth not the Son *shall not see life.*' The eternal '*shall*' of God stands between you and heaven, and there is no chance for you to be saved." How would you like that?

Baptist. Not at all. Of course that means they shall not see life while they remain in unbelief.

Methodist. Now you talk sensibly. Just apply the same interpretation to the passage you quoted, and you will see those who have eternal life shall not perish *if they continue believing.* A sinner has eternal death in him, and it will remain in him as long as he remains in unbelief. A Christian has eternal life in him, and it will remain in him as long as he continues to believe. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, . . . in his trespasses that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. xviii. 24). Now you see that if all who *now* believe on Christ are as safe as if they were in heaven, basing your arguments on the *wills* and *shalls* of God, by the same rule of interpretation all who do not *now* believe on him are as sure of hell as if they were there.

Baptist. But we are "dead," and our life is "hid with Christ in God," and "Christ is our life;" then how can we die spiritually unless Christ, who is our life, dies? Surely we are safe as long as Christ lives, if he is our life.

Methodist. Certainly we are safe if we comply with the

conditions expressed in the very next verse after the one to which you refer: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience" (Col. iii. 5, 6). We notice here that the perseverance of the saints is conditional, and the "*wrath of God cometh on*" all who disregard these conditions.

Baptist. But Christ is our life, and how can we die unless Christ dies first?

Methodist. "The body without the Spirit is dead" (James ii. 26). The soul is the life of the body. Must the soul die before the body can die? How foolish!

Baptist. The names of God's children are "written in the Lamb's book of life." Do you think God will *scratch* some of the names off, and thus have a *blotted book?*

Methodist. I will let God answer: "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. xxxii. 33). Could one be blotted out of a book who had never been in it?

Baptist. W-e-l-l—I reckon not; but I had not noticed that text.

Methodist. I suppose not; and from the great ado some of your brother ministers make about God not keeping a blotted book, I think you have plenty of company. Let us read John xv. 5: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." Who are the branches of Christ?

Baptist. His true children, of course; and once his children, they must always be his children.

Methodist. Take the next verse (verse 6): "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire,

and they are burned." Could this language apply to any one who had never been a true branch of Christ?

Baptist. W-e-l-l—I reckon not.

Methodist. Does not this verse plainly teach that those who have as positive connection with Christ as the branches have with the vine may so act that they will be cut off from Christ and burned in hell, as the unfruitful branches of a vine are cut off and burned in the fire?

Baptist. W-e-l-l—I don't wish to commit myself—I—

Methodist. Very well. Take another verse: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?" (Ezek. xviii. 24). Now, brother, how would you answer this question?

Baptist. I would say, yes; he shall live. Once in grace always in grace. No chance for a righteous man to be finally lost.

Methodist. You and God differ. Hear his answer: "All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, *in them shall he die*" (Ezek. xviii. 24). Now which shall we believe, you or God? You say he cannot die, and God says "he shall die."

Baptist. O-f—course I do not presume to—

Methodist. Hear Paul to the Galatians: "Ye are fallen from grace" (Gal. v. 4). How about that?

Baptist. They fell for the want of grace; of course they would not have fallen if they had had grace to stand.

Methodist. That is a heavy charge against God. He said to Paul, "My grace is sufficient for thee" (2 Cor. xii. 9). Again, "Unto every one of us is given grace according to the measure of the gift of Christ" (Eph. iv. 7). But you think the measure of the gift of Christ was not sufficient to enable the Galatians to stand.

Baptist. O! I mean they never had any grace to fall from.

Methodist. Just think of a boy falling from a tree because he had no tree to fall from! Brother, please do n't talk that sort of nonsense any more. They fell because they had "done despite unto the Spirit of grace" (Heb. x. 29). For God "giveth grace unto the humble" (James iv. 6).

Baptist. We will leave the Galatians, if you please, and I will give you a few verses from the eighth chapter of Romans that will settle this question beyond a doubt: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35–39). This language is so strong and clear it needs no comment. It teaches plainly that there is no power in heaven, earth, or hell that can separate a child of God from his love How, then, can they fall?

Methodist The question of apostasy is not even hinted at in Romans viii The quotation you made from that chapter does not touch the question.

Baptist Astonishing! I never heard of such an idea before. What do you mean?

Methodist. Let us look at this chapter carefully, and I think you will see what I mean. Take the first verse: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We notice the conditions on which one is free from condemnation: (1) He must be "*in Christ Jesus;*" (2) he must not "*walk after the flesh;*" (3) he must "*walk after the Spirit.*" From the fifth to the nineteenth verses the apostle shows: (1) What harm cometh of following the

flesh; (2) what good cometh of following the Spirit; (3) what good cometh of being children of God. Then in the verses you quoted he shows that no power in earth or hell can take from those "*who are in Christ*" the love of God, "which is *in Christ Jesus our Lord.*" The love of God being *in Christ*, the apostle's argument is that those who would enjoy that love must *remain in Christ.* While the question as to whether or not one in Christ can possibly get out of him is not raised in the chapter, yet from the apostle's argument, showing the great blessings that come to those who remain in him, it might be inferred that, *possibly*, those in Christ might get out of him. At any rate it is clear that the apostle in this chapter does not teach any thing to the contrary. Now, is it not clear that the apostle teaches in this chapter that if any are *in Christ*, and *walk after the Spirit*, no power can separate them from the love of God? Is it not also fairly inferable that if any are in Christ, and walk after the flesh, they shall come into condemnation?

Baptist. W-e-l-l, you are giving the eighth of Romans a different construction from any I ever heard.

Methodist. That may be; but you Baptists, and others who teach as you do, have misled the people long enough by your wrong construction of this chapter, and I hope you will do so no more.

Baptist. I must acknowledge that your view of this chapter seems to be correct; but I am certain you Methodists make a great mistake when you attempt to prove the possibility of apostasy from 2 Peter ii. 20–22. Let us read it: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of

righteousness than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Now, sir, that dog was never any thing but a dog, and that sow was never any thing but a sow, and I do not see how you can get apostasy out of that.

Methodist. I never heard any one claim that that dog was any thing but a dog, or that the sow was any thing but a sow; but this much is certain: the dog got sick and vomited, as a sinner gets sick of sin and gives it up, but after a time the dog turned to his own vomit again, as too many converted persons do to their old sins; and the sow was washed, as penitent sinners are "washed by the washing of regeneration," but she got all covered with mud again by wallowing in the mire, as some regenerated persons defile themselves with sin. My dear sir, there is nothing taught in this passage but the possibility of apostasy. How old were you when converted?

Baptist. I was a man, twenty-two years old.

Methodist. Were you any thing but a man after your conversion?

Baptist. No; but I was a pure man, whereas I was corrupt before.

Methodist. Now, if I should say, "You were never any thing but a man, therefore you have not been converted," it would be the same kind of logic you use when you try to break the force of the apostle's argument in this passage by saying, "He was never any thing but a dog, and she was never any thing but a sow." Look at the passage a moment. The persons spoken of (1) had "escaped the pollutions of the world through Jesus Christ;" (2) they were "*again* entangled therein, and OVERCOME;" (3) the lat-

ter end was worse with them than the beginning;" (4) they had gotten so low in sin that nothing was suitable to illustrate their shameful apostasy but a greedy dog and a filthy sow. Yet they had been children of God.

Baptist. O you horrify me! The idea of God casting off his children is so repulsive to me!

Methodist. That may be, but if "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness" (2 Peter ii. 4), how can you think it impossible for one of God's children to sin, and be "cast off forever?" (1 Chron. xxviii. 9).

Baptist. The case of the angels was very different from ours. "The same is true now of all angels—one sin would hurl from the battlements of heaven the brightest angel that vies around the throne of God." (T. C. Blake, in "Old Log House," page 198.) But not so with God's children here; they are as safe as if they were in heaven.

Methodist. Yes, even safer than if they were in heaven, if your doctrine is true; for Jesus says of those who shall get to heaven, "For they are equal unto the angels" (Luke xx. 36). If one sin will hurl an angel from heaven to hell —and the saints are equal unto the angels—one sin will hurl a saint from heaven to hell. So if the saints cannot fall while on earth, but can fall at any time after they get to heaven, it will be a curse rather than a blessing to get to heaven.

Baptist. You give me the horrors! I do n't see—

Methodist. Keep cool, brother. Adam fell, and was not he a son of God? "Which was the son of Seth, which was the son of Adam, which was the *son of God*" (Luke iii. 38). Now, if one son of God can fall, cannot two fall; and if two can fall, cannot ten thousand fall?

Baptist. It is true Adam fell, but—I—w-e-l-l—

Methodist. If you can't manage Adam's case, take the

case of Judas, who "by transgression fell." How about that?

Baptist. Judas was a devil from the beginning. "Away, then, with the idea that he fell from grace; he never had any grace." (Blake, "Old Log House," pages 203–4.)

Methodist. "And he [Jesus] ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and cast out devils" (Mark iii. 14, 15). In giving the names of the twelve, Judas's name is given (verse 19). Notice, (1) Jesus ordained Judas; (2) sent him to preach; (3) gave him power to heal sickness; (4) gave him power to cast out devils. And you say "Judas had no grace!" What a great responsibility Jesus did put upon Judas, and yet gave him no grace! You certainly did not think what you were saying.

Baptist. Why, does not the Bible say Judas had a devil from the beginning?

Methodist. Not a word of it. Tell me where to find it.

Baptist. I do n't remember just now, but I have heard it quoted often. Do you really believe Judas was ever a good man?

Methodist. Suppose a man comes before a Methodist Quarterly Conference and asks for license to preach, and suppose it is known to the presiding elder, the preacher in charge, and to all of the members of the Quarterly Conference that he is a devil; nevertheless, they grant him license to preach. What would you think of them?

Baptist. I would think they had committed a great sin.

Methodist. Yet you think Jesus ordained a *devil; sent him to preach, heal the sick, and cast out devils.* At the same time *Jesus knew he was a devil;* for Jesus knew all things.

Baptist. W-e-l-l—b-u-t—Judas was—

Methodist. Hold a moment. "His bishopric let another take" (Acts i. 20). Webster says: "Bishopric—the district over which the jurisdiction of a bishop extends." So it would seem that Judas was a bishop in the Church; but from his "ministry and apostleship Judas by *transgression fell*" (Acts i. 25). Just think of a devil falling by transgression! If he was a devil before he fell, what was he after he fell?

Baptist. I may be wrong about Judas's case. Can you give me any more light?

Methodist. "And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell" (Acts i. 24, 25). Notice, (1) The apostles asked God to show who should take the place of Judas; (2) they did not ask for one to take any higher office in the Church, nor any greater responsibilities than those from which Judas fell. Question: If Judas was a devil all the while he was filling this high office in the Church, could not another devil fill it after he fell? In all candor, do you really believe Jesus put a devil into such a high office in the Church of God?

Baptist. W-e-l-l—I don't exactly understand this case; but I can't see how an unchangeable God can justify a man to-day and condemn him to-morrow. How can that be, unless God changes?

Methodist. Before you were converted were you a condemned sinner in the sight of God?

Baptist. Certainly I was.

Methodist. After you were born of the Spirit were you justified before God?

Baptist. Certainly I was; but I do not see your point.

Methodist. The point is, while you were a sinner you

were condemned in the sight of God, but when you became a Christian you were justified in his sight. Now, *did God change*, or was the change in you?

Baptist. Of course God did not change. The change was in me.

Methodist. Well, suppose you change again, and "there be in you an evil heart of unbelief, in departing from the living God" (Heb. iii. 12), and like some who are mentioned in Hebrews, fourth chapter, you "*fall* after the same example of unbelief" (verse 11); or like others who "wrest the Scriptures unto their *own* destruction," you, "being led away with the error of the wicked, *fall from* your own steadfastness" (2 Peter iii. 16, 17), and God condemns you; will that prove that *God has changed?*

Baptist. W-e-l-l—I reckon not; but can you give me a case from the Bible where any one shipwrecked faith?

Methodist. "War a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. i. 18, 19). Observe, (1) Those here spoken of had the faith that produces a good conscience; (2) they *put away* a good conscience; (3) concerning faith *they made shipwreck.* Now, when a vessel is *wrecked* is it not *lost?*

Baptist. Yes; but how many made shipwreck of their faith?

Methodist. I do not know, but Paul mentions two here, "Hymeneus and Alexander" (verse 20). He mentions Alexander after this as being an enemy to the cause of Christ: "Alexander . . . did me much evil" (2 Tim. iv. 14). Here we have a man who once had faith in Christ, and a good conscience, but he put away his good conscience, and shipwrecked his faith, and became an enemy to the cause of Christ, and opposed the apostle Paul in his teachings. Does n't that look like apostasy?

Baptist. W-e-l-l—it looks a little like it, b-u-t—

Methodist. Take another case: "It is impossible for those who were once *enlightened*, and have *tasted of the heavenly gift*, and were made *partakers of the Holy Ghost*, and have *tasted the good word of God*, and the *powers of the world to come*, if they shall fall away, to renew them again unto repentance" (Heb. vi. 4–6). Now, notice the words that I have italicized, and mark the rich Christian experience of the class here spoken of; yet they could so fall as to render it impossible to renew them again unto repentance. A child of God can't fall, you say?

Baptist. I—I—hardly know how about it.

Methodist. When a child of God makes shipwreck of the faith, don't you think he becomes a child of the devil?

Baptist. How can that be? Can you prove that?

Methodist. When Hymeneus and Alexander made shipwreck of the faith, Paul said of them: "Whom I have delivered unto Satan" (1 Tim. i. 20). Now, if they had always belonged to Satan how could Paul have delivered them unto Satan?

Baptist. I must confess that I do not know; but I do not understand how one who has been "sanctified by the blood of the covenant" can be finally cast down to hell. How can such a thing be?

Methodist. Paul will give you some light: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses's law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, *wherewith he was sanctified*, an unholy thing, and hath done de-

spite unto the Spirit of grace" (Heb. x. 26–29). The class here spoken of had (1) an experimental knowledge of the truth; (2) they sin *willfully;* (3) then comes a certain *fearful looking for of judgment and* FIERY INDIGNATION; (4) this fiery indignation shall DEVOUR THE ADVERSARIES. Who are those adversaries? (5) They are those who counted the blood of the covenant, WHEREWITH THEY WERE SANCTIFIED, AN UNHOLY THING. Now, from this scripture, is it not clear that those who have been sanctified may *sin, fall,* and *be devoured?*

Baptist. I must confess that it looks so. It seems that you are about to prove that we Baptists are wrong on the question of apostasy; but what will you do with Matthew vii. 23, "Then will I profess unto them, I never knew you?" Remember, this is what Jesus will say to all who are lost in the last day; and don't you know that if any of them had ever been his children he had known them? But he says, "*I never knew you.*"

Methodist. In some sense Christ knows everybody and every thing. There must be a certain sense in which these words are to be understood. Now remember, this language will be used when Jesus is deciding who are and who are not entitled to eternal life in the last day. Will this decision be based on any *one act* of a man's life, or will it be based on his life as a whole?

Baptist. O! on his life as a whole, of course.

Methodist. Very well. Now it is not only stated in the Bible that men are "justified by faith," but it is also stated, "The just shall *live* by faith, but if any man *draw back,* my soul shall have *no pleasure in him*" (Heb. x. 38). Notice also that final salvation is promised to none except those who "hold out faithful to the end" (Matt. xxiv. 13). "For we are made partakers of Christ, *if we hold the beginning of our confidence steadfast* unto the end" (Heb. iii. 14). So it

is clear that Christ's final decision will be based on the *whole of life.* But some "*draw back*" before they reach the end; others—as Hymeneus and Alexander—"make shipwreck of the faith." Hence the charge, "*Cast not away therefore your confidence,* which hath great recompense of reward" (Heb. x. 35). But why charge a man to not cast a thing away when it would be impossible for him to cast it away?

Baptist. Y-e-s; but you have not answered my question.

Methodist. If the promise of final salvation is to none except those who endure to the end, as we have seen, and at the final judgment a vast number stand before the Judge, who, like the Galatians, "began in the Spirit" (Gal. iii. 3), and "did run well" for a time, but "fell from grace" (Gal. v. 4); or, like Hymeneus and Alexander, "made shipwreck of the faith;" or, like Judas, "by transgression fell;" or, like others, who "drew back"—cannot Jesus truthfully say to them, "As those complying with the conditions entitling you to final salvation, *I never knew you?*"

Baptist. W-e-l-l, that does not seem quite clear to me. Can you make it plainer by an illustration?

Methodist. In explaining the parable of the sower, Jesus says: "They on the rock are they which, when they hear, receive the word with joy; and these have no root, which *for awhile believe* and in time of temptation FALL AWAY. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke viii. 13, 14). Verses 6 and 7 show that the seed on the rock, and those among the thorns, "sprung up." Notice, (1) The seed sown on the rock, and those sown among thorns, were the same kind as those sown in good ground. (2) They "sprung up" just the same as those in the good ground. (3) We find no difference in

the sowing, no difference in the seed sown, no difference in the springing up; but after they were up one class "believed for a time, and then "*fell away;*" another class got mixed up with *cares, pleasures*, and *riches* of this world, and were *choked out;* while another class on good ground brought forth fruit. Now, if the springing up of the seed in this parable does not represent conversion, what does it represent? And if it represents conversion, were not all the classes referred to converted alike? After being converted alike, did not two classes fall from grace?

Baptist. W-e-l-l, I do n't know just now; but I asked you to give me an illustration.

Methodist. Very well. Suppose you are placed as door keeper at a meeting of a farmers' club, with instruction to admit no one who is not a farmer. A man comes and asks to be admitted. You know him well. He always prepares his ground well every spring, and plants the very best seed-corn. It comes up well; he gives it one good plowing, and then goes fishing, squirrel-hunting, and spends much of his time playing at games, and the weeds *choke out* his corn, and he does not make *one ear*. Will you admit him?

Baptist. Certainly not.

Methodist. Why not? He planted good seed-corn; it came up well, and he gave it one good plowing. Why not admit him?

Baptist. Because he did not bring any fruit to perfection. I understand a farmer to be one who labors until something is brought to perfection through his labor.

Methodist. Very well. Could you not say to him, "As a farmer, I never knew you?"

Baptist. Yes, I think I could. Now, I must say that it seems to me we Baptists are all wrong on this great subject of apostasy. I must give it up. You have shown (1) that if the Baptist doctrine be true, Methodists can lose nothing

by believing in the possibility of apostasy; (2) that if the Baptist doctrine be false, we are in great danger of losing soul and body forever; (3) that the Methodists are on the safe side of this question; (4) that the Baptists are on the unsafe side, and can gain nothing, even though their doctrine be true; (5) that if converted people are as safe as if they were in heaven, we should as well preach to angels as to converted people; (6) that if a man really believes he cannot fall, he will be more likely to yield to temptation than he would if he believed there was danger; (7) that if the *wills* and *shalls* of God prove that one who now believes can never fall, they also prove that one who is *now* an unbeliever can never be saved; (8) that the perseverance of the saints is conditional, and that the wrath of God comes on all of his children who disregard the conditions; (9) that those who sin against God shall be blotted out of his book; (10) that Christians are branches of Christ; (11) that if they become unfruitful, they will be cut off from Christ, as an unfruitful branch is cut off from a vine; (12) that the Galatians fell from grace; (13) that the eighth chapter of Romans has been very wrongly construed by the Baptists; (14) that some of God's children apostatized so shamefully that a greedy dog and a filthy sow were used to illustrate their apostasy; (15) that the angels that sinned were cast down to hell; (16) that the saints will be equal to the angels when they get to heaven; (17) that if angels can fall, saints can fall when they get to heaven; (18) that if saints cannot fall while on earth, but can fall when they get to heaven, it will be a misfortune to get to heaven; (19) that Adam was a son of God, yet he fell; (20) that Judas was an ordained preacher, yet he fell; (21) that Hymeneus and Alexander put away a good conscience, and made shipreck of the faith; (22) that all—

Methodist. That will do. I might give you much more

on this subject, but as you are satisfied, and as the scriptures already given abundantly prove the possibility of apostasy, it would be waste of time to pursue the subject farther. But if you think of another text that the Baptists rely on in support of their doctrine, I will be glad to notice it.

Baptist. I have several passages that we use sometimes, but only one that I think would be likely to mislead any one on the subject, and that is 1 John iii. 9: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God." But I see conditions expressed in this verse: (1) Not *was* born, but *is born* of God; (2) not seed *was in* him, but *seed remaineth in him*; (3) not cannot sin *because he was born*, but *because he is born of God.* It now seems clear to me that this text means about this. While a Christian is wholly under the influence of the new birth, wholly "walking after the Spirit," as Paul puts it (Rom. viii. 1), he does not, cannot sin. But I cannot believe that the apostle means that one who is *now* under the influence of the new birth may not at some time in the future sin, and even sin unto death; for in this *same epistle*, and *to the same persons*, he says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for that" (1 John v. 16). I notice, (1) that the one who might sin was "*a brother;* (2) that he might "*sin unto death.* (3) This must mean *spiritual death*, for all will die natural deaths whether they sin or not.

Methodist. I think you are correct. Farewell! Be careful and do not apostatize, and when we meet again we may have a little talk on close communion.

CLOSE COMMUNION.

Baptist. Well, Brother Methodist, we meet again; and I am glad to see you. I have thought much on the subject of apostasy since we parted, and my mind is fully settled, so I am ready to hear you on close communion.

Methodist. Very well; but before we discuss that subject, tell me just what you believe on the subject of apostasy.

Baptist. After looking carefully over all the arguments you made, I am thoroughly convinced that you sustained by the Bible the doctrine of apostasy as taught by the Methodists. I also notice that in his teachings Jesus very often used natural things to illustrate spiritual things, and I began to look around for something in nature to illustrate the Baptist doctrine of the unconditional perseverance of the saints, and to my surprise, I could find nothing in nature that would illustrate it.

Methodist. Did you find any thing that would illustrate apostasy?

Baptist. O yes. A farmer plants his corn, and says: "My crib is as good as full of corn now." Well, that is so *if* he cultivates faithfully, and *if* the season is suitable; but *if* he does not work, and *if* a drought comes, his crop fails. Another, having supplies sufficient for all the present wants of his family, says: "Once enough, always enough." Well, that is true *if* he uses the means to add to his stock of supplies as fast as his family consumes; but *if* he does not, his supplies will fail, and starvation will follow. Another eats a full meal, and says: "Once full, always full—not possible for me to perish with hunger." That is true *if* he continues to eat regular meals, and a sufficient quantity to supply the demands of the body; but *if* he ceases to eat, he will die of hunger as sure as if he had never had a full meal in all his life. The fact is, there are but few things in nature that will not illustrate apostasy. All of our temporal interests

must be faithfully looked after, or they will fail, and I see no reason why it may not be so in spiritual matters. It now seems to me that soon after the fall of man God laid down the conditions on which our eternal salvation is suspended: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Gen. iv. 7). So it seems that man's eternal salvation hangs on an *if*, and that *if* always refers to man's own conduct.

Methodist. Just so, and we would do well to ever pray, "Give us *this day* our daily bread" (Matt. vi. 11). We should also heed these words: "Son, go *work to-day* in my vineyard" (Matt. xxi. 28). "Wherefore the rather, brethren, *give diligence to make your calling and election sure; for if ye do these things*, ye shall never fall" (2 Peter i. 10). But we will now take up the subject of CLOSE COMMUNION. On what grounds do you claim the right to exclude all from the Lord's-table except Baptists?

Baptist. Well, in the first place, we claim that there is but one true Church, and that is the Baptist Church. We also claim that no one can belong to the true Church without immersion, and as you Methodists have not been immersed, you are not members of the true Church, and therefore we cannot allow you to take the Supper of the Lord with us, nor can we take it with you; so you see we practice *close baptism*, and not close communion, as we are accused of doing.

Methodist. Close baptism, you say? The Campbellites have all been immersed. Do you Baptists commune with them?

Baptist. Of course we do not. You see they are not in the succession, and therefore they have not been immersed by proper authority.

Methodist. In the succession? What do you mean by that?

Baptist. O we believe in a regular baptismal succession from John the Baptist to the present day, and those who are not in that succession have never been immersed by proper authority, and therefore are not entitled to the sacrament of the Lord's Supper.

Methodist. Please explain this baptismal succession.

Baptist. Why, John baptized certain persons, and they baptized others, and so on down till immersion came to us in an unbroken chain from John.

Methodist. Now I understand you. Please tell me who baptized you.

Baptist. I was immersed by old Brother B.

Methodist. Very well; who immersed old Brother B.?

Baptist. He said he was immersed by old Brother N.

Methodist. All right; but who baptized Brother N.?

Baptist. W-e-l-l—I do n't know. I suppose Brother B. could have told me, but I did not ask him, and as Brothers B. and N. are dead, I—w-e-l-l—

Methodist. And you are in the regular succession from John, you say; and can't trace your immersion back two generations? If you undertake to trace it more than *eighteen hundred years*, back to John, how would you make it? In fact, do n't you get uneasy sometimes for fear you do not belong to the *true Church?*

Baptist. I see you want to get up a quibble, and I do not intend to be driven from my position. We hold to close baptism, and it is slander to accuse us of holding to close communion.

Methodist. Now, I defy you or any other Baptist to trace your immersion back three hundred years in a regular chain, with certainty. Now, there are members in the Methodist Church who once belonged to the Baptist Church and were baptized by Baptist ministers. Will you allow them to commune with you?

Baptist. W-e-l-l—no—they have been inconsistent—they—

Methodist. Yes, I see. They just do n't belong to the Baptist Church. That is the trouble. "Close baptism," you say? No, sir; it is close communion straight out, and nothing else. How foolish it is to talk about "baptismal succession," "close baptism," and the like! Suppose you come to my house, and in the yard you see a nice grape-vine full of ripe grapes. You say: "I would like to taste your grapes, and see how they compare with mine. I have a nice vine which bears fine grapes." I ask, "Where did you get your vine?" You tell me that a neighbor gave it to you, and that you know nothing of its history. I then say: "Well, sir, you have no true grape-vine. My vine came down in a regular succession from the vineyard which Noah planted just after the flood (Gen. ix. 20), and there are no true grape-vines except such as are in regular succession from Noah's vineyard, and therefore I cannot allow you to eat grapes from my vine; neither can I eat them from your vine. I like you as a neighbor, but we can't eat grapes together." How would that suit you?

Baptist. I should think you were acting very foolishly. I think we should judge vines by the fruit they bear, and not by where they came from.

Methodist. Just so. "By their fruits ye shall know them" (Matt. vii. 20). That is what Jesus says about it; but you Baptists talk about "baptismal succession," "Have you been immersed? and if you have, were you immersed by a Baptist minister?" Just such nonsense! Where did you learn that the right to the communion of the Lord's Supper depended on immersion, succession, or any such thing? Give me chapter and verse, will you?

Baptist. W-e-l-l—I do not know that the Bible says any such thing; but that is the teaching of the Baptist Church, and we must be governed by it.

Methodist. Well, well! That is the teaching of the only true Church in the world, and yet the Bible says *not one word about it!* It must be a Baptist table you are talking about. It certainly cannot be the Lord's-table.

Baptist. No, indeed; it is the Lord's-table, b-u-t—

Methodist. But you Baptists have assumed the right to say who shall eat and drink at the Lord's-table.

Baptist. W-e-l-l, no. Of course all of the Lord's children have a right to eat and drink at his table, if they have been immersed by a Baptist minister.

Methodist. Do you think the Lord has no children but those who have been immersed by Baptist ministers?

Baptist. Of course there are good Christians in the Methodist and other Churches. "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26). And, "Ye are all one in Christ Jesus" (verse 28).

Methodist. That is the way the Bible has it, but you Baptists seem to have it about this way: "Ye are all one in Christ Jesus by *immersion*, and that by a *Baptist minister*." What presumption! Suppose a father makes a feast for his children. On the set day all the children assemble at their father's house. Just as dinner is ready, one of the sons says to his brothers and sisters, "Before we eat, I must know by what mode of conveyance you all came here." They all answer, "We came in our buggies." He says, "I came in my buggy too, but how did you cross the river?" They all say, "We came over in a ferry-boat." He then says: "You are not qualified to eat with me. True, you are the children of my father, but you crossed the river in a boat, and I forded it; therefore we cannot eat together. I am the only child of my father who has a right at this table, and you must all stand back. You can see me eat if you like, but you cannot eat with me." What would you think of his conduct?

Baptist. I should think he was treating his brothers and sisters with great disrespect, and that he was very presumptuous and disrespectful to his father in assuming authority over his table and driving his children from it.

Methodist. Just so; and how much better are you doing when you sit in judgment on God's children, and presume to say who shall and who shall not commune at his table, when God has not given you one word of such authority?

Baptist Do you hold that the Bible opposes the teaching of the Baptist Church on this subject?

Methodist. Certainly I do. The Bible teaching is: "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor xi. 28). The teaching of the Baptist Church is: "Let the Baptists examine him, and, no matter how pure and good he is, if he has not been immersed by a Baptist minister, *don't let him eat and drink.*" What a marked difference! What presumption!

Baptist. But we are afraid unworthy persons will commune.

Methodist. Suppose they do. If you read them the word of God on the subject, and some unworthy persons do commune, who is responsible for it? "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (1 Cor. xi. 29). So you have mistaken the whole matter. I think you have great need to pray David's prayer (Ps. xix. 13): "Keep back thy servant also from presumptuous sins; let them not have dominion over me." It does seem that in your communion presumptuous sins have dominion over you Baptists.

Baptist. Well, to tell you the truth, I must say I begin to doubt the right of the Baptist Church to exclude from the communion members of other Churches who are just as faithful in all Christian duties as our own members are. I know we always like them to help us in our revivals, and

I have often felt badly when Methodists and others had worked faithfully in our meetings all the week, and at the close we had the communion, and they had to stand back —good enough to instruct mourners in a Baptist Church, to sing, pray, and even preach for us, but not good enough to commune with us. Somehow I always felt like apologizing to them.

Methodist. I do not wonder. Suppose I should invite you to assist me in harvesting my wheat. You enter my field with me early in the morning, and side by side we cut the grain until noon. The bell rings for dinner. I turn to you and say: "I am truly obliged for your labor, and am sorry that I cannot invite you to take dinner with me; but I have a family rule which excludes you from my table. I would be glad to have your services again this evening." Do you think you would like that?

Baptist. I am very sure I would not cut wheat for you any more. I shall never practice close communion again, for what we have been calling close baptism is certainly close communion. There is too much of the Pharisaic spirit of "I am holier than thou" in close communion to be tolerated by the humble followers of Jesus.

Methodist. I think so. Now let me give you one more text of scripture which will show that Baptists and all others are positively forbidden to judge men in this matter. Just after Paul tells the Corinthians that a man should examine himself, and throws all the responsibility on the man who communes, and not on him who administers the sacrament, he adds: "If we would judge ourselves, *we should not be judged*" (1 Cor. xi. 31). Now, if we *should not be judged*, is it not plain that the Baptists violate the teaching of the apostle when they exclude any of God's children from his table?

Baptist. I agree with you fully; but the Baptists have

always had a great horror of communing with unworthy persons. If they were at the Lord's-table, and were certain that some unworthy person was by their side, they hold it to be their duty to leave the table at once; but Paul seems to look at it in quite a different light.

Methodist. So he does. Let me give you one more passage from God's word: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job i. 6). Now suppose the sons of God had said, "*Horrors! here is Satan among us; we must get away,*" and had deserted the place of worship. What then? Don't you suppose that Satan still presents himself with the sons of God, and that he is even among the Baptists in their communion, and all others who commune?

Baptist. I suppose he is, for "the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter v. 8). So if we run from every place where there is some unworthy being, I suppose we shall be running all the time, and have no time for worship. Hereafter I shall be content to "examine myself," and will remember that to my "own Master I must stand or fall." I give up all the narrowness and selfishness that foster close communion, and am willing to commune with all lovers of Jesus. If any are unworthy I do not see how immersion at the hands of a Baptist minister could make them worthy.

Methodist. Amen. Now read Mr. Spurgeon on close communion. He presents the absurdity of close communion by the following anecdote: "Dr. Steadman, of Bradford College, was a very strict Baptist. One day he preached for some Independents, and there was to be a communion. He prayed earnestly that the Lord would vouchsafe his presence to the brethren around his table. As he was putting on his great-coat to go home, one of the

deacons said: 'Doctor, you will stop with us to the communion, will you not?" 'Well, my dear brother,' he said, 'it is not want of love, but, you see, it would compromise my principles. I am a strict Baptist, and I could not commune with you who have not been baptized. Do not think it is any want of love, but it is only out of respect for my principles.' 'O!' said the deacon, 'it is not your principles; because what did you pray for, Doctor? You prayed your Master, the Lord Jesus, to come to our table; and if, according to your principles, it is wrong to go there, you should not ask your Master to come where you must not go yourself; but if you believe that our Lord and Master will come to the table, surely where the Master is it cannot be wrong for the servant to be.' The deacon's reasoning appears to me very sound," added Mr. Spurgeon.

THE RIGHT OF A SINNER TO PRAY FOR PARDON.

CHAPTER VIII.

THE RIGHT OF A CHRISTIAN TO PRAY FOR A SINNER, AND THE RIGHT OF A SINNER TO PRAY FOR HIMSELF.

"Behold, he prayeth." (Acts ix. 11.)

ON page 179 of "Gospel Plan of Salvation," by Elder T. W. Brents, the right of a sinner to pray, and be prayed for, in order to the forgiveness of sins, is boldly denied; and the Doctor says of those who teach otherwise, and who invite penitents to the altar: "They could not find authority in the Word of God for their manner of teaching, if the salvation of the world depended on it!" As Mr. Brents uttered the sentiments of the whole Church which he represents, and as the eternal happiness of many souls may be in jeopardy just here, we deem it important carefully to examine the subject in the light of Scripture and reason.

We know of no civilized nation whose subjects are by law prohibited the right of petition to the chief justice of the nation. God is King of kings and Lord of lords, the merciful Ruler of the universe. Every instinct of our nature revolts at the idea that he should be less merciful than earthly kings and rulers. The text is the language of God, addressed to a disciple, and spoken of the "chief of sinners," a man who had been "breathing out threatening and slaughter against the disciples of the Lord." In his journey to Damascus, thirsting for the blood of any who might confess the name of Jesus, he was deeply convicted of sin, not by an eloquent sermon

from one of the apostles, but by a great light from heaven, and the voice of Jesus saying unto him: "Saul, Saul, why persecutest thou me?" The second word he uttered was a prayer: "Lord, what wilt thou have me to do?" All admit that sinners have a right to ask what they must do, but many deny that that they have a right to pray for pardon. Remember, it was three days (verse 8) after his conviction before Ananias was told to go to Saul; and he was still *praying*, for "Behold, he prayed three days ago." Not so! "*Behold, he prayeth.*" While I address you, Ananias, Saul is praying. Three days before, he asked: "What wilt thou have me to do?" and was told to go into Damascus, where it should be told him what he must do. Is it reasonable that his prayer for three days was nothing but "What wilt thou have me to do?" after his prayer had been answered? It is worthy of note that God gave Ananias no other reason why he would have him go to Saul than the text until after Ananias objected to going; then said the Lord: "Go thy way: for he is a chosen vessel unto me;" *not "will be* a chosen vessel when you go and baptize him!" but he "*is* a chosen vessel!" This was not said of him until he had fasted and prayed three days. Hear Paul: "I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. i. 13.) To obtain is to get by effort. Paul had the promise, "Ask, and ye shall receive;" and as he obtained mercy, we think it reasonable he asked for it.

We will first consider whether a Christian has the right to pray for the pardon of a sinner. This is a question we think can be fully settled by the Bible; therefore, we go at once "to the law and to the testi-

mony." "And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." (1 Sam. xii. 19.) The sin of asking a king consisted in rejecting God (chap. viii. 7), and preferring a man to reign over them; which was, indeed, exceedingly wicked. But when it is remembered that this was "added to *all* their sins," it may well be said they were desperately wicked. In this state they craved the prophet's prayer in their behalf. They acknowledged they deserved death, and knew they would suffer that penalty unless they were pardoned; hence they said: "Pray for thy servants, . . . that we die not." Had Samuel been like some of our modern teachers, he must have said: "I could not find authority in the word of God for so doing, if the salvation of the world depended on it." It is quite plain that if Samuel had no right to pray for those sinners it would have been *wicked* in him to pray for them. Sin consists in doing what we have no right to do. Hear the prophet: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you." (Verse 23.) While he faithfully taught the people their duty, and pointed out to them the good and the right way, he felt that he could not withhold his prayers for this wicked people without sinning against God. Happy for us all if we felt more keenly the force of this truth. It is said: "In the mouth of two or three witnesses shall every word be established." So we will add the testimony of the Saviour and St. Paul to that of Samuel, and mark how beautifully they corroborate each other. "Pray for them which despitefully use you, and perse-

cute you." (Matt. v. 44.) This was Christ's command to his disciples, and must have been given before the idea that a Christian had no right to pray for a sinner had birth. Surely few sinners can be more wicked than those who despitefully use and persecute the followers of Jesus! Yet it would be a gross neglect of duty, therefore a grievous sin, for any Christian to cease praying for the vilest persecutors of God's Church! How does the doctrine of our modern teachers accord with the teaching of Jesus on this point? "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all* men." (1 Tim. ii. 1.) Here the apostle lays it down as the first duty of the children of God to pray in the most earnest and humble manner for *all* men. If we heed his exhortation, we will pray for thieves, murderers, drunkards, and all classes of sinners; unless we can show that *all* men have been born of the Spirit, and are in favor with God. "Howbeit this kind goeth not out but by prayer and fasting." (Matt. xvii. 21.) If it be wrong for a Christian to pray for sinners, and wicked for sinners to pray for themselves, then here is a class of poor sinners who must be saved with the devil in them, or damned without a remedy. "Goeth not out but by prayer and fasting." Baptism can not remove him; confession can not; *nothing* can but prayer and fasting. The Saviour absolutely excludes everything else as a means of bringing this kind of a devil forth from the inner man, but prayer and fasting. "Cometh forth by nothing else." We now give you an example or two from the Bible, where the best of men have prayed for the pardon of the very worst of sin-

ners without any connection with baptism, or any other ordinance of the Church: "Then said Jesus, Father, forgive them, for they know not what they do." (Luke xxiii. 34.) The dying words and example of our blessed Master are so precious to his servants that it is a matter of great astonishment to us how any one professing to teach the way of truth to dying mortals could ignore and antagonize this glorious example of Jesus in praying for the pardon of the worst of men. Are we not safe in doing as Jesus did? Did Jesus do that for which he could not find authority in the Bible if the salvation of the world depended on it?

Once more. "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." (Acts vii. 60.) This was the last prayer of the first Christian martyr. Shall we be taught that the Saviour of the world and St. Stephen, one of his most faithful followers, both, with their dying breath, set us an example which it is altogether improper for us to follow? Are we to withhold our prayers from those of our fellow beings who need them most? Sooner let us ignore the teaching of all who are so prone to undervalue prayer and set a limit to it that is not intimated in the word of life! He "cried with a loud voice"—indicative of his earnestness of spirit when praying for his murderers. Reader, do you think it safe to follow the example of Jesus and of his martyr in this matter? I know you do. Ponder well. Some of you have sinful children, and it is of great importance to you to know whether or not it is your privilege and duty to ask your Heavenly Father to forgive them. I only wish the Church were more

fully aroused to her duty in this matter! Do you know of a civilized nation whose king or president is so unreasonable and tyrannical as not to allow his faithful subjects to petition him in behalf of his unfaithful and rebellious subjects? Those who make God less reasonable and merciful than earthly rulers fly in the face of Scripture and reason.

We will now consider the second question: "Has a sinner the right to pray for himself?" It is argued by some that sinners are not God's subjects, and therefore have no right to petition him for pardon any more than an Englishman has the right to petition the President of the United States for pardon when he has offended against the law of England. This is an inapt illustration. As the power of our President is limited to the United States, and as the Englishman was born out of the dominion, of course the President has no authority to pardon in the above case. But where is the sinner who was born out of the dominion of God? "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. xxiv. 1.) The dominion of men is limited; but God ruleth in the kingdom of men (Dan. iv. 17), even over all the kingdoms of the heathen (2 Chron. xx. 6). It requires no effort to see that those who have resorted to the illustration fail to sustain their point. All who are born in the United States are in the jurisdiction of our President, and all have equal right to petition. All who are born in the world are under God's government, and have the right to petition him. Many of God's subjects are very stubborn and disobedient, resembling in this respect the subjects of the United

States; but this, instead of annulling the right to petition, only makes it more necessary. We now invite attention to a few passages of Scripture: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (Luke xviii. 13.) Now, if this sinner had no right to pray, every prayer he uttered only aggravated his guilt; and, so far from obtaining justification by this means, his soul would have been brought into sorer condemnation. How did Jesus regard this prayer? "I tell you, this man went down to his house justified, rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Verse 14.) Here the rule by which a humble, praying sinner is exalted is as universal as that by which the self-righteous Pharisee is abased. Justify, "to pardon, to absolve." (Webster.) Surely Jesus would not have pardoned this sinner in doing what he had no right to do. We are asked: "Where is any command for a sinner to pray?" This question is often asked with much earnestness. We give a few passages from the Old Testament and a few from the New: "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. lv. 6.) Calling upon the Lord is praying to him. All who call upon him have the promise of salvation. "For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 12, 13.) "Whosoever" certainly includes all who pray, saint or sinner. In the Sermon on the Mount, when Jesus was speaking to the multi-

tude, he said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for *every one* that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened." (Matt. vii. 7, 8.) "Ask" is a command. "Every one" surely includes sinners. "Men ought always to pray, and not to faint." (Luke xviii. 1.) This language is general—"men." There is not the slightest intimation that the baptized only have a right to pray. "And men shall worship him, every one from his place, even all the isles of the heathen." (Zeph. ii. 11.) "Shall worship" is a command. "Every one," "all the isles of the heathen," includes sinners of all grades. Worshiping God is praying to him. "Then came she and worshiped him, saying, Lord, help me." (Matt. xv. 25.) We might add similar passages, but the above are sufficient to satisfy unprejudiced minds. Those who will reject these passages because they oppose their theory could easily set aside a hundred others of the same import. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive thou art in the gall of bitterness, and in the bond of iniquity." (Acts viii. 22, 23.) Simon had been baptized; but at the time the above passage was addressed to him he was "in the gall of bitterness, and in the bond of iniquity," and Peter commanded him to repent and pray. No one can doubt that Simon was in a wretched state of sin; neither can it be doubted Peter commanded him to pray, and that he called on Peter to pray for him. In some Churches it is common for ministers to command sinners to pray, even

nowadays; and not unfrequently sinners ask ministers to pray for them; but such ministers must endure many scoffs and much ridicule from those who differ from Peter in their manner of instructing sinners. Says an objector, "Simon had been baptized and made a Christian, but apostatized when he offered Peter money for the power to impart the Holy Ghost by laying on hands." This is a common objection we have often heard. If Simon had been a Christian, he had been made one without the Holy Ghost, for he certainly did not possess the spirit of Christ. "If any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) Where does our objector get his idea that Simon had been a Christian and apostatized? Certainly not from the Bible. Let us admit for a moment that his objection is valid, and see if his theory would be strengthened thereby. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." (Matt. xii. 43–45.) Now, if Simon had been a Christian, the unclean spirit had certainly gone out of him. And if he apostatized, that same unclean spirit, accompanied by seven others more wicked than himself, entered into him, and his last state was worse than his first—even more than seven times worse! for the seven spirits were *more wicked* than the one which first went out of him.

Then it is plain that if Simon had no right to pray before he became a Christian, he had eight times less right to pray after he apostatized. Either horn of this dilemma is a goad in the heart of the theory which denies a sinner the right to pray. Cornelius was a devout man, "one that feared God with all his house, which gave much alms to the people, and prayed to God always." (Acts x. 2.) His prayers and alms came up as a "memorial before God." (Verse 4.) Those who teach that a sinner has no right to pray teach that all men are sinners who have not been immersed. Cornelius had never been immersed; hence, if he was a Christian, he was made so without immersion; and if he was a sinner, he had no right to pray (according to some); yet he *did* pray, and his prayers were answered! Never did man obtain an answer to prayer which was of more importance to the Gentile world than was the answer to Cornelius' prayers. In answer to his prayer, Peter was sent for, and the kingdom of Christ was opened to the Gentile world. The Jews were made to understand that "God was no respecter of persons." Cornelius and his friends heard words whereby they might be saved. They received the Holy Ghost before water-baptism was mentioned to them (so far as the record shows), and we dare not go beyond that. All of this came about, too, in answer to the prayers of a devout man who had never been immersed.

An example or two of sinners having obtained answers to their prayers, added to the above, will place the matter of a sinner's right to pray beyond controversy, if we will allow the question settled by the

Bible. The thief on the cross said unto Jesus: "Lord, remember me when thou comest into thy kingdom." Jesus said unto him: "Verily I say unto thee, To-day shalt thou be with me in paradise." (Luke xxiii. 42, 43.) Immersion was out of the question in this case. A guilty sinner prayed to a gracious Saviour, and obtained salvation without any Church ordinance whatever. I have heard about three objections urged against the case of the thief having any bearing on the question. One urges that this is an extreme case, and therefore should not have a bearing on sinners generally. I confess to an inability to see the validity of this objection, unless it is intended to teach that it will not do for sinners to pray directly to God for salvation *except* in *extreme* cases! It is said that the law of pardon had not been given then, and that Jesus saved the thief *regardless* of *law!* Is it possible that the world had been four thousand years without a law of pardon? After Isaiah commanded sinners to call upon God, he said: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 7.) David understood this law. "Have mercy upon me, O God, according to thy loving-kindness: according to the multitude of thy tender mercies blot out my transgressions." (Ps. li. 1.) "Blot out all mine iniquities." (Verse 9.) Surely Jesus was not reduced to the necessity of *disregarding law* to save the thief! Some say: "Paradise means the grave, and it is not certain that the thief was saved at all." "To-day shalt thou be with me in the grave!" What consolation to a dying sinner! "I

knew a man in Christ above fourteen years ago, . . . how that he was caught up into paradise [the grave], and heard unspeakable words." (2 Cor. xii. 2, 4.) We have been taught that the grave was a place of quiet. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise [*grave*] of God!" (Rev. ii. 7.) Our common sense revolts at such nonsense! It is the *privilege* of *all* men, as well as the *duty* of *all* men, to call upon God. "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name." (Ps. lxxix. 6; see also Jer. x. 25.) God does not pour out his wrath upon men for neglecting what is not their duty, hence *such as fail to pray to God neglect their duty!* Says an objector, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. xxviii. 9.) Just so with *all* men, whether baptized or unbaptized! *All* prayers must be offered *in accordance with God's will*, in order to be accepted of him. *No* man can pray an acceptable prayer to God while it is the purpose of his heart to violate the teaching of the sacred volume.

In order that our prayers may receive an answer from God, we must offer them with a sincere purpose to forsake the way of sin and serve God in spirit and in truth. It is folly for a sinner to call upon God for pardon for any sin while he retains a secret intention to commit the same sin again. It is only those who confess and forsake their sins who may hope for pardon; and they may hope for it only on the condition that they are truly penitent for their sins, and make their prayer in faith, "nothing waver-

ing." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.) The apostle Paul cautions us on this point: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (1 Tim. ii. 8.) Have no purpose to wrong your fellow man, nor give place for a moment to wrath. We may learn here that our prayers must be offered without doubting. *All* men who live anywhere have a right to pray. Find *no man*, who lives *nowhere*, and *he has no right to pray.* "The prayer of the wicked prevaileth not." We have often heard this quoted as Scripture, but no such language is to be found in the Bible. "Now we know that God heareth not sinners." (John ix. 31.) This passage is generally referred to by those who deny that a sinner has a right to pray, and regarded as positive proof in support of their theory. Please note carefully the following points: 1. The subject under consideration (when the above-cited text was spoken) was the opening of the eyes of one who had been born blind, and *not* a sinner's prayer. 2. The text was spoken by a man whose eyes had been opened, and not by an inspired apostle. 3. The author of the text did not know whether or not Christ was a sinner: "Whether he be a sinner or no, I know not." (Verse 25.) 4. Neither did he believe on Jesus: "Who is he, Lord, that I might believe on him?" (Verse 36.) 5. This text is not the language of inspiration any more than the language of the Jews (in verse 24): "We know that this man is a sinner." 6. From verse 13 to 34 of this chapter is simply a true account of the controversy between the wicked Jews and the blind man about *how* his eyes

had been opened, and whether Jesus was a good or a bad man. Verily, a theory must be in a great strait when such irrelevant texts are relied on for its support.

I wish to ask a question or two, and hope the reader will ponder them well. Have we any account of prayer *before* sin was in the world? Can any one conceive of any need for prayer until *after* the fall of man? Is it not clear that if there had been no sin no man could have prayed for pardon? As sin begat the necessity for prayer, the greater the sinner the greater the need for prayer. It follows that those who deny men the right to pray for the pardon of their own sins and the sins of others do so without regard to Scripture or reason. Some teachers of the present day seem to delight in ridiculing the humble penitent's cry for mercy. The same spirit was exhibited by some of the Pharisees in the days of the Saviour on earth. When he was going about doing good, "As he was come nigh unto Jericho, a certain blind man sat by the wayside begging;" and hearing the multitude pass by, he asked what it meant. They told him: "Jesus of Nazareth passeth by." He cried, saying: "Jesus, thou Son of David, have mercy on me!" (Luke xviii. 35–38.) What a humble, sincere prayer! Who needed mercy more than this poor, unfortunate man—blind, bodily and spiritually? Who ever uttered a prayer under more discouraging circumstances? and yet who ever obtained a more satisfactory answer? There were some self-righteous ones who "went before" (verse 39), and "rebuked him, that he should hold his peace." But he cried so much the more, "Thou Son of David, have mercy

on me!" Perhaps those who rebuked him had put themselves before Jesus to indicate their extreme zeal. There are some nowadays who seem to have stepped in "before Jesus," and are ever ready to rebuke penitent sinners when they cry for mercy. The blind man was not to be deprived of the blessing he so much needed and so earnestly desired. He cried so much the more: "Thou Son of David, have mercy on me!" Jesus stood and commanded him to be brought unto him; and when he was come near, he asked him, "What wilt thou that I shall do unto thee?" and he said, "Lord, that I might receive my sight." Jesus said unto him, "Receive thy sight; thy faith hath saved thee." (Verses 40–42.) Here was a prayer offered in strong faith, in answer to which the blind man was restored to sight and he was saved. What great encouragement is this to penitent sinners to cry for mercy, even though scoffers rebuke them to hold their peace!

In all ages there have been those in the Church who have "a form of godliness, but deny the power." That class seems to be greatly multiplied in the present day. They sneer at everything which has the covering of sackcloth and sits in ashes, and cries mightily unto God that they perish not. (Jonah iii. 5, 9.) They seem to have forgotten the precious promises God has given to mourners: "I will lead him also, and restore comforts unto him and to his mourners." (Isa. lvii. 18.) In stating the object of Christ's mission to earth, the prophet says: "To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that

they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." (Isa. lxi. 2, 3.) The blessings here promised to *all* mourners are just such as *all* sinners need, and must have, or perish forever. These blessings are promised alone to those who mourn, and God is to be glorified in granting them. "That he might be glorified." Those who dissuade sinners from mourning not only deprive them of these promised comforts, but rob God of the glory due him. Let no sinner be ashamed or afraid to mourn on account of his sins so long as this precious promise adorns the Sermon on the Mount: "Blessed are they that mourn, for they shall be comforted." (Matt. v. 4.)

In some Churches it is the custom of sinners to fall upon their faces to worship. We have shown that praying to God is worship: "Then came she and *worshiped* him, saying, Lord, help me!" (Matt. xv. 25.) If we can learn from the writings of the apostles that sinners were accustomed to fall on their faces in church assemblies, for the purpose of worshiping God, in apostolic times, we should certainly feel justifiable in observing the same mode of worship to the present day. In this event, those who oppose this mode of worship oppose the example of the apostles. I will now call attention to St. Paul's teaching on this point. Please note that his language is general: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the

secrets of his heart made manifest, and so *falling down on his face* he will worship God, and report that God is in you of a truth." (1 Cor. xiv. 23–25.) It is generally admitted that prophesying in the New Testament means public preaching. From the general tenor of this chapter it would appear that some of those upon whom the gift of tongues had been conferred were accustomed to pervert the trust; hence the apostle urges the importance of making themselves understood when teaching in the church. He thinks it better to speak five words that may be understood than ten thousand in an unknown tongue. When the gospel truth is presented in plain, simple language, he tells us how unbelievers will be affected by it. They will be "convinced of all, judged of all"—that is, they will be reached and influenced by the gospel when they are made to understand it. "Thus are the secrets of his heart made manifest." Their conscience is quickened, and they view their heart-sins in a new light. "And so falling down on their face they will worship God, and report that God is in you of a truth." Observe that this is on an occasion of public worship. The unbeliever falls upon his face in the public congregation, and in this condition he worships God until he is enabled to report that God is of a truth in his believing children. *Why* could he not make this report before? Simply because he had not the experience of grace to enable him to give such testimony.

The man who never experienced a pain would be quite incompetent to testify of a truth that there is great affliction in pain. So no man is able to report of a truth that God is in his children, until after God

sends forth the spirit of his Son into his heart, crying, Abba, Father. The Spirit itself then beareth witness with his spirit that he is a child of God. In the above scripture the apostle teaches us what will be the result when the gospel is faithfully preached. Sinners will fall upon their faces in the churches and worship God. How does the apostle's teaching accord with that form which calls aloud for sinners to come forward and confess that they believe Jesus Christ is the Son of God, and be baptized, stating that all this falling on the face in the church is wildfire! excitement! unscriptural! that a sinner has no right to pray until after he has been baptized; and after he has been baptized he is not a sinner, but a Christian! hence, no sinner has a right to pray. Under such teaching suppose an unbeliever should do just as the apostle states—fall down on his face—what would his spiritual teacher say to him? "Come, my friend, you could not find authority in the Word of God for what you are doing if the salvation of the world depended on it! Get up! Do you believe Jesus Christ is the Son of God? Then come with me and be immersed, and all will be well with you." We have seen sinners fall upon their faces under the preaching of the gospel and worship God until they reported that God was in his children of a truth. If we had preached thirteen years, and had never witnessed such results, we would conclude that we were not preaching the gospel as Paul preached it.

If I could believe that Christians have no right to pray for unbaptized persons, and unbaptized persons have no right to pray for themselves, I should be a *strong advocate* for infant baptism. I would place my

children in reach of whatever benefit they might receive from the prayers of the righteous. "The effectual, fervent prayer of a righteous man *availeth much.*" If it is wrong for unbaptized persons to pray or be prayed for, I apprehend that all good parents who have not had their infants baptized sin every day in praying for them and in teaching them to pray. Go on, parents, in this good work. God does not intimate that your prayers are to be restricted to such as have been baptized! You are commanded to pray without ceasing. Sinners, you are under condemnation, but God grants you the right of petition for pardon. If sentence of death has been passed upon an outlaw, and he makes an earnest petition to his governor for pardon, there is hope, especially if his petition be accompanied by many like petitions from good and loyal subjects. Sinner, make your petition to the Governor of the universe *now*, and many of his faithful children will send along their earnest prayers in your behalf. There is always good hope for a sinner when it can be said of him, "Behold, he prayeth!"

We have passed through the subject, and find no Scripture objection to penitent sinners praying for pardon, or Christians praying for the pardon of sinners. On the other hand, we have found many passages which teach that *all* men have a right to pray. Yea, all are *commanded* to pray! We ask: Whence cometh this objection to prayer? Surely it must be an invention of the devil, or an offshoot of human pride. How did it come about that the right to pray for pardon was in any way dependent upon immersion? If the Bible teaches such doctrine, we would

thank some kind friend to give us chapter and verse. We find scores of passages on the subject of prayer, but in no case do we find it stated or intimated that *baptized* persons *alone* are allowed to pray. Do those who teach that unbaptized sinners have no right to pray for pardon teach sinners to pray for pardon as soon as they have been baptized? or do they teach sinners are pardoned in the act of baptism? Let us see. On page 534 of "Gospel Plan of Salvation" Mr. Brents says: "Sinners leave their sins just where they are baptized." At what time, then, do they pray for pardon? I confess I am curious to know. I have seen a few persons baptized in this faith, but I never heard one instructed to pray for pardon as soon as he came out of the water. Such are generally taught that they have put on Christ, and are safe so far as past sins are concerned. If there is one case in which a sinner has been baptized in this faith, and then instructed to pray for the pardon of past sins, I should like to have the case.

After all, some will ask: "What profit should we have if we pray unto him?" We now close with a few passages of Scripture: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. li. 17.) "Call upon me in the day of trouble: I will deliver thee." (Ps. l. 15.) "Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now. And the Lord said, I have pardoned according to thy word." (Num. xiv. 19, 20.) Did Moses offer this prayer, and did God answer it, before the law of pardon had been given? "Then shall ye call upon me,

and ye shall go and pray unto me, and I shall harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. xxix. 12, 13.) Dear sinner, *down* with your pride *now*, and cry out: "Thou Son of David, have mercy on me!" Amen.

A FRIENDLY TALK ON THE SECOND BLESSING.

A FRIENDLY TALK.

We are told that the "second blessing" is a "sensitive question." "He that hath no rule over his own spirit is like a city that is broken down, and without walls." (Prov. xxv. 28.) "He that is *slow to anger* is better than the mighty; and he that RULETH HIS SPIRIT than he that taketh a city." (Prov. xvi. 32.) "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." (Eccl. vii. 9.) "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John iv. 20.) Therefore the author of these pages has written out of a warm heart, full of the love of God, and love for his brother equal to that which he has for himself. Hoping that this little "friendly talk" may comfort many who are interested on the subject of a "second blessing," I send it out on the mission for which it was written.

THE AUTHOR.

INTRODUCTION.

All who are "born of God" are children of God, or they are not children of God. If they are not God's children, whose children are they, and what have they gained by their birth? If they are children of God, then they are heirs of God; and if heirs of God, they are joint heirs with Jesus Christ. A new-born babe is the child of its parents in the fullest sense of that term the very moment it is born, and is so recognized by all law, both human and divine. After its birth it develops into manhood by gradual growth without any great, thorough, sudden, "second change." Seeing that Christ used the natural birth as an illustration of the spiritual birth, may not all who are truly born of God develop into men and women in Christ Jesus by gradual growth, and without any great "second blessing?" If not, why not? That God demands the *whole heart*, and then gives but *half a blessing*, is not taught in his word. So you will find by reading these pages.

John H. Nichols.

Unionville, Tenn., May 11, 1892.

CHAPTER IX.

A Friendly Talk on the Second Blessing.

Member. Good morning, Brother Good Soul; I came to talk to you on a subject about which I am deeply interested, and hope you can spare the time to give me the information I desire.

Pastor. Certainly, Brother Faithful. I am always ready to help anybody in any way I can; and if I can give you any assistance, I shall be glad to do so.

Member. Well, I have been reading a great deal of late on the subject of "Sanctification," and what some call the "second blessing," and I am somewhat "crossed up" in my mind on the subject. I was "born of the Spirit" thirty-seven years ago, and in that spiritual birth I experienced all that is contained in such scriptures as these: "I passed from death unto life," "from the power of Satan unto God," "old things are passed away; behold, all things are become new." I "tasted the good word of God, and the powers of the world to come," and I "had the witness in myself" that I was "born of God;" and ever since my conversion I have observed the golden rule, "As ye would that men should do to you, do ye even so to them," and to-day "the Spirit itself beareth witness with my spirit, that I am a child of God;" but the good people who say they have received a "second blessing," and are "sanctified," tell me that I am "not right before God," that I must seek the "second blessing." Now I know that God has answered my

prayers hundreds of times, and given me blessings without number since my conversion; and often I have been filled with the Spirit of God, and have "rejoiced with joy unspeakable and full of glory," but they say I am not "sanctified" because I have never received the "second blessing." I know you believe in sticking squarely to the Bible in all religious matters, and I want you to please tell me just what the Bible teaches about

Sanctification.

Pastor. According to the Scriptures many things were sanctified in olden times, and we will have to take time to look into a few of them and see if we can learn the Bible meaning of the term. The first thing which was said to be sanctified was the

Seventh Day.

"And God blessed the seventh day, and sanctified it." (Gen. ii. 3.) Now let us read Leviticus xxiii. 3: "Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation." Here we see that God gave six days in which secular business must be attended to and secular work should be done, but he *separated* the seventh day from the six working days, and *set it apart* for holy purposes, "a holy convocation"—that is, a coming together of the people on the seventh day for holy purposes: purposes of worshiping God. So the word "sanctify" here means to "set apart" or "separate." But we notice that

Mount Sinai

was sanctified. "And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount,

and sanctify it." (Ex. xix. 23.) That is, *separate* or *set apart* Mount Sinai as the place from which Jehovah will speak the ten commandments to all the people in an audible voice, and from which he will afterward deliver the same to Moses written on two tables of stone. So sanctify here means "*separate, set apart.*" Again, we notice that the

Tabernacle and the Altar

were sanctified. "And there I will meet with the children of Israel. . . . And I will sanctify the tabernacle of the congregation, and the altar." (Ex. xxix. 43, 44.) That is, *separate, set apart*, the tabernacle and the altar as the place where He would meet with his people and show them his loving-kindness in a peculiar manner. Again, we notice that the

Breast and the Shoulder

of the wave and heave offerings were sanctified. "And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, . . . even of that which is for Aaron, and of that which is for his sons: and it shall be Aaron's and his sons' by a statute forever from the children of Israel." (Ex. xxix. 27, 28.) That is, the breast and shoulder were *separated, set apart*, for Aaron and his son. But we notice again that the

Firstborn

were sanctified. "Sanctify unto me all the firstborn, . . . among the children of Israel, both of man and of beast: it is mine." (Ex. xiii. 2.) That is, *separate, set apart*, the firstborn, "both of man and of beast," to the Lord, for they are his. Devote them to his service.

were sanctified. God ordered that "coats," "girdles," and "bonnets" should be made: "And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." (Ex. xxviii. 41.) Aaron and his sons were *separated, set apart* to minister unto the Lord "in the priest's office."

Member. I want to interrupt you just a little. Could Aaron and his sons sin after they were sanctified?

Pastor. If you will read Exodus xxxii. 2–14, you will see that Aaron took the "golden earrings" of the people, "and fashioned it with a graving tool, after he had made it a molten calf," "built an altar before it," and offered burnt offerings to it; and the Lord's anger was kindled, and he said that the people had "corrupted themselves;" so his anger waxed hot against them, and but for Moses' prayer he would have consumed them. All this after he was sanctified.

Member. But Aaron was finally saved. Can a sanctified person sin against God so as to be finally lost?

Pastor. Turn to Leviticus x. 1, 2: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense therein, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Remember, all this took place after they were sanctified.

Member. That answers my question; and if you have anything more to say in regard to the use of the word "sanctify" in the Old Testament, I would like to hear it. I have been very much stirred up on this

subject, and I am glad you are sticking to the Bible, for I want to settle the question by the Bible alone, and then it will be rightly settled.

Pastor. Yes, I wish to give another case or two in which the word "sanctify" is used in the Old Testament. In Leviticus xx. 7, 8 we read: "Sanctify yourself, therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." Here we notice that the people are commanded to *sanctify themselves*, and in the next verse the Lord says, "*I sanctify* you." That is, *separate* yourselves from all sinful deeds, and *set yourselves apart* to "keep my statutes, and do them," for I *separate you and set you apart* to that work. Now, from the few passages we have noticed, the Old Testament use of the word "sanctify" was to point out a *person* or *thing*, and *persons* and *things* that had been *separated, set apart* by the Lord for certain specified use in the service of God. As to sanctified *things*, they were *separated, set apart* by the *Lord* and by the *people* for the specified use in God's service; and as to sanctified persons, they were such as were *separated, set apart* by God for specified service, and those that sanctified themselves were such as *separated, set apart* themselves to the special work for which God had chosen them. We will now turn our attention to the

New Testament

use of the word "sanctify." We will notice that

Gold

was sanctified. "Whether is greater, the gold, or the temple that sanctifieth the gold?" (Matt. xxiii. 17.) "The gold of the temple" had been *separated* from all common uses, and *set apart* for sacred use in the temple, hence it was *sanctified*. Next we notice the

The Gift upon the Altar

was sanctified. "Whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. xxiii. 19.) "The gift upon the altar" was *separated* from all common uses, and was *set apart* as an offering to God. We notice next that

Unbelieving Husbands and Wives

were sanctified. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." (1 Cor. vii. 14.) The sanctified *gold* and *gift* had no sanctity except what they derived from the temple and the altar; and the unbelieving husband and wife have no sanctity except what they derive from the believing wife and husband, and so it is said: "The temple" and "the altar" "sanctify the gold" and "the gift," and the "believing wife" and "husband" "sanctify the unbelieving husband" and "wife." Again, we notice that

Every Creature of God

is sanctified. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." (1 Tim. iv. 4, 5.) That is, every creature of God was *set apart* as food for believers "by the word of God," and "by prayer." Having noticed the use of the word "sanctify" in the New Testament as applied to things other than man and to unbelievers, we come now to notice the same word as applied to Jesus Christ and his followers.

Jesus Christ

was sanctified. "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blas-

phemest?" (John x. 36.) "And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John xvii. 19.) The Father *set apart* the Son, and sent him into the world to save sinners; and the Son *set himself apart* to that work; so he was *sanctified by the Father*, and he *sanctified himself*. He was *set apart* to do a special work, and he did that work.

The Lord God

is sanctified in the hearts of all true believers. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (1 Pet. iii. 15.) That is, *set apart* the Lord God in your hearts as your Priest and King, to "rule in you," and reign over you in all things; and don't be afraid to discuss religious questions with any man, but "be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

Member. Brother Good Soul, I am very glad you brought out that last point, for some say: "The question of sanctification is a very sensitive one, and I am afraid to touch it lest I might offend some one."

Pastor. We should discuss all questions with "meekness and" godly "fear," but we should never let the fear of men deter us in the discussion of any question. But we will notice next that the

Flesh and Conscience

are sanctified. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ . . . purge

your conscience from dead works to serve the living God." (Heb. ix. 13, 14.) That is, "if the blood of bulls and goats" on the day of atonement could, in a typical way, take away guilt; and if the "ashes of a heifer" mixed with water (Num. xix. 1–13), and sprinkled upon those who were unclean by touching a dead body, could produce a typical sanctity, *separating* from uncleanness, and *setting them apart* for the service of God, and admitting them into the congregation of the Lord; "how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God," *separate* your conscience from dead works, and *set it apart* "to serve the living God." We will now notice that the

Church

is sanctified. "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Eph. v. 25, 26.) That is, *separate* the Church from all sin, and *set it apart* as a coworker with him in the salvation of the world; and if the Church will *set itself apart* to this work, it will be "a glorious Church, not having spot, or wrinkle, or any such thing," and it will be "holy and without blemish." (Verse 27.) How we do need a sanctified Church now—a Church *separated* from all sinful ways, washed by the "washing of regeneration," and renewed by the "renewing of the Holy Ghost," and *set apart* to the very best service it can render to God. To this end the apostle instructed and prayed for the

Church of the Thessalonians

in this language: "Pray without ceasing," "Quench

not the Spirit;" "Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 17–23.) The duties here pointed out for members of the Church to do were such as they could not perform without the constant help of God; therefore, the apostle prays that God would sanctify them wholly—*separate* them soul and body from sin, and *set them apart* for his service; and all who do the service of God "willingly," not from "slavish fear," or for worldly honors or rewards, but out of pure love to God and the souls of men, "shall have a reward." (1 Cor. ix. 17.) After writing to Timothy in regard to many sins into which men are liable to fall, he says: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." (2 Tim. ii. 21.)

Member. Am I to understand that when a man is *sanctified wholly* all *evil propensities* are taken out of his body; that there is perfect harmony between the soul and the body?

Pastor. In the next verse to the one I last cited, Paul says to Timothy: "Flee also youthful lusts." (Verse 22.) "To all that be in Rome, beloved of God, called to be saints." (Rom. i. 7.) Paul says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin." (Rom. vi. 12, 13.) Of himself Paul says: "I see another law in my members, warring against the law of my mind, and [if I yield to that

law] bringing me into captivity to the law of sin which is in my members." (Rom. vii. 23.)

Member. Then how is it possible for Paul to live a pure Christian life?

Pastor. I will let Paul tell you. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. ix. 27.) Remember Paul wrote this about twelve or thirteen years after he was "caught up into paradise and heard unspeakable words." (2 Cor. xii. 1, 4.) If the body had no evil propensities, can you give any reason why Paul should "keep it under," and "bring it into subjection?"

Member. No, sir; for if the evil propensities had been taken out of his body, it looks like it was already "under" and "in subjection." But if the body is kept "in subjection," will not that destroy all of its evil propensities?

Pastor. I will give you another text and let you decide. A bishop must be "one that ruleth well his own house, having his children in subjection." (1 Tim. iii. 4.) What do you think this means? Destruction of the children?

Member. Certainly not. The children must not have their own way, but must be ruled by the father. So I suppose Paul's "inward man" took control of his "outward man," and kept it from "yielding its members as instruments of unrighteousness;" for I remember that he says: "We . . . worship God in the Spirit . . . and have no confidence in the flesh." (Phil. iii. 3.) But what did Paul mean when he says: "They that are Christ's have

Crucified the Flesh

with the affections and lusts?" (Gal. v. 24.)

Pastor. Just a few verses before the one you cite Paul gives a list of sins which he says are "works of the flesh." Then he gives us a list of virtues which he says are "fruits of the spirit." Then comes the verse that you cited, in which Paul tells us *what the man does* who is Christ's: he *crucifies, binds, confines, "keeps under," "brings into subjection;"* and through the spirit *mortifies the deeds of the body.*" (Rom. viii. 13.) Now, bear in mind that all this is done *by the man* "through the spirit;" therefore, it is the duty of all who are "in Christ Jesus" to take full control of the flesh, trusting in God who will always give grace sufficient to overcome, but will not remove the "thorn in the flesh." (2 Cor. xii. 7.)

Member. Brother Good Soul, I am very anxious to get the truth of this matter fully, and I am puzzled over Romans vi. 6: "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Now, does not this refer to the complete destruction of all the sinful propensities of the flesh?

Pastor. I will read the twelfth verse. "Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof." Now, if all propensity to sin was destroyed in the flesh, why give charge not to let a "*dead thing*" reign in the body? Or why charge not to "obey lusts" *which are dead?*

Member. But, brother, the eleventh verse says: "Dead indeed into sin, but alive unto God through Jesus Christ our Lord." How can this be if the body still has evil inclinations and passions?

Pastor. Before conversion the corrupt soul, the "old man," was alive to the service and demands of the flesh; but after conversion, or rather, in conver-

sion, "the old man which is corrupt" is "put off," and the "new man," which after God is created in righteousness and true holiness," is "put on." (Eph. iv. 22–24.) Now, as the old man was *dead to Christ*, and inactive in his service, but *alive to* and *active in* the service of sinful flesh; even so is the "new man" *dead to* and *inactive* in the service of the flesh, but *alive to Christ* and *active in his service.* Is that plain enough?

Member. Well, I hardly see it that way. It seems to me that if sinful propensities are still in the flesh, the soul cannot be dead to sin.

Pastor. Well, brother, before conversion the sinner is dead to Christ—"dead in trespasses and sins." (Eph. ii. 1.) Does this prove that there was no life in Christ?

Member. Certainly not. It only proves that the sinner or "old man" was out of harmony with the life in Christ, and that he was opposing Christ in all his ways, and refusing to meet any of the demands Christ made on him.

Pastor. Just so; the "new man" is out of harmony with the "carnal desires of the flesh," refusing to render them service, but this by no means proves that there are no evil propensities in the flesh.

Member. Well, that looks reasonable, but what about

Perfection?

From what you have said of the word "sanctify," it seems to be used in about the same sense in the New Testament that is used in the Old, and is applied to *things* as well as to men; but how do we become perfect in a Bible sense?

Pastor. We will come to that after awhile. I want to show you, before we leave the point we were on,

that the bodies of Christians will never be any thing in this world but

Natural Corrupt Bodies.

From what has already been shown, it would seem that no one would doubt this fact; but to put it beyond the possibility of a doubt, I invite your attention to what Paul says about the bodies of the saints at the time of their death and burial, and how they will be changed in the resurrection. Speaking of the burial and resurrection of Christian bodies, he says: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." (1 Cor. xv. 42–44.) Here we see that "corruption," "dishonor," "weakness," and all the natural propensities of these bodies of ours will cling to them until they are laid in the grave, so they will be sown "*natural*" *bodies*. Is it any wonder that Paul had "no confidence in the flesh?"

Member. I think not; and is it all strange that there was "war in his members," seeing he had a converted soul in an unconverted body? But how do you know the apostle speaks only of the bodies of believers here?"

Pastor. Because he says these bodies shall be raised in incorruption, glory, power, spiritual body; and Daniel says the bodies of sinners shall be raised "to shame and everlasting contempt." (Daniel xii. 2.) So it is absolutely certain that Paul was speaking of the bodies of Christians.

Member. That seems clear; but what will be the difference between the bodies of saints and sinners in the resurrection?

Pastor. Well, we see from the passages just cited that all of the evil propensities will be purged out of the bodies of saints in the resurrection, and it will be made a "spiritual body;" for "the Lord Jesus Christ . . . shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. iii. 20, 21.) So then, when the purified soul shall be reunited with the purified body, there will be no "war in our members," but perfect harmony between soul and body.

Member. But what about the bodies of sinners?

Pastor. "He that soweth to his flesh shall of the flesh reap corruption." (Gal. vi. 8.) Having sown to the lusts of his flesh; having "lived after the flesh," having "minded the things of the flesh," he shall reap in the resurrection his old sinful body, with all its sinful lusts and passions, destined to live eternally in the agonies of hell without any means to gratify any passion, propensity, or desire; the rich man in hell could not get *one drop of water to cool his tongue.*

Member. That is indeed awful! But are you not ready now to tell me how we may obtain

Christian Perfection?

Pastor. Yes; I am ready now for that subject. I believe all are agreed that we cannot reach a point of Christian perfection where it will be impossible for us to still "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. iii. 18.)

Member. Yes, sir; I think so. I believe most authors I have read on "sanctification" say that "conversion," "the new birth," or "regeneration," is "sanctification" or "Christian perfection" *begun.* Now, if

that is "sanctification," or "Christian perfection" begun, *where* and *how* is it finished? You know that some say it is reached by a

Second Blessing,

and that no one is "perfect in Christ" who has not had a great second cleansing after having been "born of the Spirit."

Pastor. Yes, I have noticed that; but of course you know the Bible says nothing directly about a "second blessing," but it might be well enough to pay some attention to what is said on that point, as some good people have written in defense of the

Second Blessing Theory.

Member. Yes, my brother; and you must "*go slow*" on that point, for I have been reading up on that, and I am almost, if not altogether, converted to that theory. Just read 2 Corinthians i. 15: "And in this confidence I was minded to come unto you before, that ye might have *a second benefit.*" How will you avoid the second blessing theory as taught here?

Pastor. I see nothing like the second blessing theory in that. Read the twelfth chapter and fourteenth verse: "Behold, the third time I am ready to come to you." Do you suppose the Corinthians received any benefit from this third visit?

Member. W-e-l-l, I suppose they did, of course.

Pastor. Why not have *a third blessing* theory then? Don't good people receive a benefit every time they are visited and ministered to by God's faithful ministers?

Member. Of course they do, b–u–t—

Pastor. Why not cry out then, like David: "Bless the Lord, O my soul, and forget not *all his benefits.*"

(Ps. ciii. 2.) There is no end to the benefits we are receiving through God's ministers, but I see no second blessing theory taught anywhere in the Bible.

Member. Why, Brother Good Soul, didn't Paul say to the elders of the Church at Ephesus that God's word and grace was able to build them up, and give them "an inheritance among all them which are sanctified?" (Acts xx. 32.) Now were not these elders Christians, and does not Paul's language show that they were not yet sanctified?

Pastor. Certainly they were Christians, but they had not yet received their "inheritance" in heaven; yet God was able to "build them up," even in their most severe persecutions, and give them finally an inheritance in heaven "with all the sanctified," in spite of their persecutors.

Member. Now, brother, do you really think that is what Paul meant?

Pastor. Certainly; listen to Peter: "Blessed be the God and Father of our Lord Jesus Christ, which . . . hath begotten us again unto a lively hope" and "to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved in heaven for you.*" (1 Pet. i. 3.) The Christian's inheritance is not in this world, my brother; we may receive "the earnest of our inheritance" here (Eph. i. 14), but our inheritance is in heaven. Isn't that very clear?

Member. I don't know so well about that, but we will leave that passage and I will call your attention to a few more. Did not the apostles receive the second blessing at Pentecost when they were "filled with the Holy Ghost?" Were they not sanctified then and there?

Pastor. 1. Before Pentecost the apostles were not

of the world: "Ye are not of the world . . . I have chosen you out of the world." (John xv. 19.) 2. Devils were subject to them. "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke x. 17.) 3. Their names were written in heaven. "But rather rejoice, because your names are written in heaven." (Verse 20.) Being *separated* from the world and *set apart* to the work of the ministry, they were sanctified according to the Bible use of the word "sanctify."

Member. But remember that the apostles were selfish and had contentions among themselves before Pentecost, and all this was done away when they got the "second blessing."

Pastor. What? Did not Paul and Barnabas have a sharper contention after Pentecost than any of the apostles had before? "And the contention was so sharp between them, that they departed asunder one from the other." (Acts xv. 39.) Did not Peter dissemble at Antioch, "fearing them which were of the circumcision" (Gal. ii. 12), and did not Paul withstand him "to the face, because he was to be blamed?" (Verse 11.) Why don't you establish a third blessing theory on the fact that some while after Pentecost the "place" where the apostles were "was shaken," "and they were all filled with the Holy Ghost?" (Acts iv. 31.)

Member. But you must remember that the apostles were narrow in their views about the gospel, thought it belonged to the Jewish nation alone; but all this narrowness was taken out of them at Pentecost when they received the second blessing.

Pastor. Why, brother, you must be talking at random. Peter was the speaker at Pentecost; and sure-

ly if any of them got the "second blessing," he did; and eight or nine years after Pentecost, did he not have that narrow, selfish idea of the gospel? and did not God work a special miracle to get this narrowness out of him? "A certain vessel descending unto him, . . . wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," and did not "a voice come to him, Rise, Peter; kill and eat;" and so strong was his prejudice, did he not say "Not so, Lord?" and did he not "doubt in himself what this vision meant?" and did he not wait until he was *positively commanded* to arise and get down and go and preach to the Gentiles? (Acts x. 9–14.) And when he reached the house of Cornelius, did he not say, "It is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation" (verse 28); notwithstanding the Son of God had said to all the apostles *eight years* before this: "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.)

Member. But perhaps this was just one of Peter's mistakes, and the other apostles were free from selfishness.

Pastor. Did they not *charge him* and *try him* as soon as he got to Jerusalem, "Saying, thou wentest in to men uncircumcised, and didst eat with them" (Acts xi. 3)? and did he not have to bring up "six brethren" (who went with him) as witnesses before they would excuse him? Up to this time had not all the apostles been "preaching the word to none but unto the Jews only?" (Acts xi. 19.)

Member. Well, you have got me a little puzzled about the second blessing on the day of Pentecost.

Pastor. One thing seems to be clear, and that is, if the apostles got the "second blessing" at Pentecost, it did not do for them what some of our "second blessing" brethren claim it has done for them. Now, brother, when rain falls on the earth, it brings to life some seeds, and strengthens, builds up, and helps to grow plants that are already up. So when the Holy Ghost falls upon the people he "*washes*," "*sanctifies*," and "*justifies*" penitent sinners who believe (1 Cor. vi. 11); and *strengthens, builds up, and helps to grow* those who have been "raised up to walk in newness of life."

Member. To say the least of it, that looks reasonable. But didn't Cornelius receive the "second blessing" when the Holy Ghost fell on him? I have read an argument which seemed to show very clearly that he was a converted man before he sent for Peter.

Pastor. Why use an argument to prove that Cornelius was a converted man before Peter visited him? "And Cornelius waited for them, and had called together his *kinsmen and near friends.*" (Acts x. 24.) "While Peter yet spake these words, the Holy Ghost fell on *all them which heard the word.*" (Verse 44.) Why not prove that all of Cornelius's "*kinsmen and near friends*" were converted before this? Of this occasion, Peter says: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." (Ch. xi. 15.) Who will rise up and say that the Holy Ghost did not fall upon the "*three thousand souls*" that were "added unto them" at Pentecost? (Acts ii. 41.) Were they all Christians before? and were all of Cornelius's "kinsmen and near friends" Christians before? and did they all receive the "second blessing" on these occasions? Certainly this would have to be

proven before you could make out a case of "second blessing" for the apostles and Cornelius, on the ground that they received the Holy Ghost on those occasions. Isn't that clear?

Member. W-e-l-l, that seems tolerably clear; but I am still at a loss to know how you can make out a case of

CHRISTIAN PERFECTION

without a "second blessing." How is it done?

Pastor. I think it is by conversion, using this term in the sense of regeneration, or the new birth. "But to him that worketh not, but believeth on him that justifieth the *ungodly*, his faith is counted for righteousness." (Rom. iv. 5.) "Therefore [the ungodly] being justified by faith, we have peace with God through our Lord Jesus Christ," and we "rejoice in hope of the glory of God," "because the love of God is shed abroad in our hearts *by the Holy Ghost which is given unto us.*" (Rom. v. 1–5.) Here is "justification," "rejoicing," "the love of God in the heart" (whole inward man), and the Holy Ghost "given" to us. Isn't that Christian perfection?

Member. No, sir; I don't see it that way. I think sanctification comes by faith, and is a second blessing coming after conversion, and raising us far above any thing that is experienced in conversion or regeneration.

Pastor. Of course sanctification comes through faith—anything pertaining to Christian life any way comes through faith; we can neither be "born of God" nor "grow in grace" without faith. We need not discuss "faith," for we believe alike on that; it is what you call the "second blessing" we disagree about. I hold that when a man is "born of God,"

"born of the Spirit," "converted," or "regenerated," he is then "in Christ Jesus." Am I correct?

Member. O yes, I agree with you in that, b-u-t—

Pastor. Hold, brother. "Therefore if any man be in Christ, he is a new creature: *old things are passed away; behold, all things are become new.*" (2 Cor. v. 17.) So then, all who are truly converted have "put off . . . the old man," and are "renewed in the Spirit of their minds," and have "put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22–24.) It is this "*true holiness*," and "all things new," that you claim for the second blessing, is it not?

Member. Yes, sir; and I am not ready to give it up yet?

Pastor. Well, brother, if in conversion "we pass from death unto life" (John v. 24), and are "created in Christ Jesus unto good works" (Eph. ii. 10), and "old things pass away," and "all things become new," and we reach "righteousness and true holiness," what more is promised to believers in this life?

Member. I will not answer that now, but I fear you have forgotten what is said on this subject by so many good people who claim that they got all these blessings in the "second blessing."

Pastor. No, I have not forgotten; but I started out to settle this matter by the Bible, and not by anybody's theory. I think that the all-important matter is to get the first blessing, pure and genuine; or, in Bible language, "be converted," "born again," and then "as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. ii. 2); and by the faithful use of all the means of grace, continue to "grow in grace and in the knowledge of our

Lord and Saviour Jesus Christ." I know nothing that is required in the Bible which goes beyond this.

Member. But, brother, you don't seem to lay much stress on the fact that the "second blessing" brethren are sure that the Holy Ghost was poured down upon the apostles and Cornelius to give them the "second blessing," or true holiness, as they teach it.

Pastor. The fact that our "second blessing" people so understand it does not affect my understanding of it in any way. As I have said, rain is not only essential to the germination of the seed and the springing up of plants, but is also essential to the growth of plants, and so frequent rains are needed; so of the Holy Ghost. The admonition of Peter is: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts iii. 19.) So the apostles were filled with the Holy Ghost not at Pentecost only, but many times afterward, and so with all truly converted men and women now. They have their "refreshings from the presence of the Lord," and without them they could no more continue to "*grow up into him in all things*, which is the head, even Christ" (Eph. iv. 15), than plants can continue to grow up into the air without refreshing showers of rain. "As the rain cometh down, and the snow from heaven," and "watereth the earth, and maketh it bring forth and bud . . . so shall my word be that goeth forth out of my mouth." (Isa. lv. 10, 11.) Seeing, then, that we are first converted, and then "*grow up into Christ in all things*," I see no more Scripture nor reason for a second great and thorough change, instantaneous, called the "sec-

ond blessing," than I do for an instantaneous thorough change in plants, after they spring up, which would bring them to a state that they could not reach by gradual growth. In the case of plants we know this is not true, and yet Jesus says: "The kingdom of God" is "as if a man should cast seed into the ground, . . . and the seed should spring and grow up, . . . first the blade, then the ear, after that the full corn in the ear." (Mark iv. 26–28.) Again he says: "The kingdom of God is within you." (Luke xvii. 21.) It is out of all reason to look to the illustration here used by the Saviour for any support of the second blessing theory, for everything in the illustration overturns the theory. The seed

"Springs up."

That represents the conversion. Then by gradual growth it develops "first the blade, then the ear, then the full corn in the ear." Do we find the "second blessing" theory here? By no means.

Member. But when did that corn reach perfection?

Pastor. The very first blade was a perfect blade; nay, before the blade the very sprout was a *perfect* sprout, and if it developed rapidly, as it should have done with the means of development it had, it was perfect all the way through.

Member. You mean to say, then, that when a man is genuinely converted he is a perfect Christian.

Pastor. Certainly; he is a perfect babe in Christ. Let me read Jeremiah xxix. 13: "And ye shall seek me, and find me, when ye shall search for me *with all your heart.*" Do you think that God requires "*all the heart,*" and then gives only *half of a blessing?* Will God accept of a sinner any less than *the whole heart,*

and will he give him in return any less than a *whole blessing?* Nay verily.

Member. W-e-l-l, I must confess that you are about to upset my views of the second blessing theory. If you are correct, I fear many persons in the Church have never given the whole heart to God.

Pastor. I fear there is too much truth in that. Perhaps some have simply had their *emotional nature* stirred, and have taken that for conversion; while others have had their emotions aroused and their intellects stirred up to think and theorize on the subject of salvation, and have taken that for conversion. But those who are genuinely converted have given the whole heart to God—emotional nature, mental power, *and the will*, "bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5.) A perfect committal of the whole man to Christ, and they have been made perfect in Christ Jesus.

Member. But, brother, what does Paul mean when he exhorts Christians to "go on unto perfection?"

Pastor. When a plant stops growing, *it dies;* and when a Christian stops growing, *he dies.* Here is a perfect plant to-day, and it has all of the means of growth to make it five inches taller in another week, but at the end of that week it is not one bit taller or larger in any way; so it is not perfect now, because it did not *go on to perfection.* Just so with a perfect Christian. He remains perfect so long as he grows and develops rapidly as he should with the faithful use of the means furnished for his Christian growth; but when he loses faith in any degree, commits sins, or neglects duty, he falls below Christian perfection. Now, as the Bible is silent on the "second blessing" theory, and as none of the apostles, prophets, priests,

or kings have told us that they received a "great second cleansing" after their conversion, I have been discussing the matter from

A Different Standpoint.

I have used Christ's illustration of conversion and Christian growth, and will now use another one, which, I think, is one of the strongest used in the Bible. "Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) Here Christ uses the *natural birth* to illustrate the *spiritual birth.* Can we get the "second blessing" theory out of this illustration?

Member. W-e-l-l, I don't know exactly.

Pastor. Let us try it. You know the Bible speaks of "babes in Christ," "young men," and "fathers and mothers" in Israel.

Member. Yes, that is true.

Pastor. Well, here is a newborn babe. We ask the doctor if it is *perfect.* He examines it very thoroughly, and finds the right number of limbs, all properly set and sufficiently developed for one of its age; its body well proportioned and every part in its regular order, and he says: "I pronounce this child perfect." Would you say the doctor was wrong; that this child must undergo a *second, sudden, radical,* and *thorough* physical change before it could be a perfect child physically?

Member. O no, of course I would not.

Pastor. Do we not know that this child will not undergo such a change, but that by the proper use of food, and observing the laws of health, it will come to manhood by gradual growth?

Member. Certainly we do.

Pastor. Then if Christ understood his own illustra-

tion, and if it was a correct illustration of the spiritual birth, are not all who are "born of God" perfect "babes in Christ," and by a faithful and constant use of all the means of grace, will they not develop, by gradual growth, into perfect men in Christ as surely as the natural child develops into physical manhood by gradual growth? If not, why not?

Member. Well, that does look reasonable; but when are we sanctified, or made holy, or perfect in Christ —a child of God in the highest sense?

Pastor. The moment a child is born into this world, *that moment it is the child of its parents in the highest sense*, so recognized by all law, both human and divine. Just so when one is "born of God," he is *in that moment a child of God in the highest sense, separated* from the world and cleansed from all sin—made a "new creature in Christ Jesus," and is *set apart* to serve God "in spirit and in truth," and being thus "*separated*" and "*set apart*," he is *sanctified wholly* in the Bible sense of that term. Thus he is a perfect "babe in Christ."

Member. Well, I must acknowledge that does look reasonable, but I can't quite get the idea fixed in my mind that the newly converted man is perfect.

Pastor. Well, I suppose it would be equally as hard for me to get it fixed in my mind how any one could be "born of God," pass "from death unto life," be washed with the "washing of regeneration," and renewed with the "renewing of the Holy Ghost," be "delivered from the power of darkness, and translated into the kingdom of his dear Son" (Col. i. 13), and yet be unholy, unsanctified. It may be that your trouble is this: a perfect babe is not a perfect ten-year-old boy; a perfect ten-year-old boy is not a per-

fect full-grown young man; a perfect full-grown young man is not a perfect old father. Just so, a perfect "babe in Christ" is not a perfect young man in Christ; a perfect young man in Christ is not a perfect father in Israel; a perfect father in Israel is not a perfect angel in heaven; a perfect angel in heaven is not a perfect God. Do you get the idea now?

Member. O yes; I think I do. Let me see; you mean about this, I suppose. When a babe is born without any deformity in any of its limbs or body, it is a perfect babe; if it lives to the age of ten years, and by the proper use of food and "bodily exercise" it is as well developed in every part as it should be, it is a perfect ten-year-old boy; and so on up to manhood. And just so, when any one is born of God he is a perfect babe in Christ; by the faithful use of all the means of grace in due time he develops into a perfect young man in Christ, and so on.

Pastor. Yes, sir; that is the idea of genuine conversion, and after that steady growth by a faithful performance of all Christian duties, trusting in God at all times, "walking after the spirit and not after the flesh," thus "growing up into Christ, our living head." This stands to Scripture and common sense.

Member. It does look so; and if that is true, we ought to be very careful to get the "first blessing" or new birth pure and genuine. It seems clear to me now that all who are born of God are his sons and daughters, and if they are "obedient children" God requires no more.

Pastor. "And because ye are his sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God

through Christ." (Gal. iv. 6, 7.) And we have received "the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we *suffer with him*, that we may be also glorified together." (Rom. viii. 15–17.) Here it is: (1) Born of God; (2) sons of God; (3) the Spirit of his Son in our hearts enabling us to cry, "Abba, Father;" (4) bearing witness with our spirit that we are the children of God; (5) if children, then heirs of God; (6) if heirs of God, then joint heirs with Christ; (7) if joint heirs with Christ, we shall be glorified with him; (8) on the condition that we *suffer with him.* As long as Christ was on earth in the flesh, he was "a man of sorrows, and acquainted with grief." (Isa. liii. 3.) As long as we are in this world, no matter how pure, holy, good, and sanctified we may be, the decree has gone forth from the lips of the blessed son of God: "In the world ye shall have tribulation." (John xvi. 33.) Then let us *suffer with him.*

Member. I am so glad you brought out that point. I see now. Christ did not come to send *peace* on earth, but a *sword.* This is the battlefield, and the crows are above. I see that now, and we need not hope to get above where Christ was while he was on earth. We will have tears and sorrows, trials and temptations, grief and tribulations as long as we are in this world.

Pastor. Just so, "but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.) "Be-

cause greater is he that is in you, than he that is in the world." (1 John iv. 4.) "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John v. 4.) What more could we ask? Now, brother; he that is born of God is either the child of God, or he is not. If he is the child of God, he is not a *half child*, but a *whole child;* but if he *is not* a child of God, then whose child is he? and what has he gained by being a child of God?

Member. Well, I must confess that I am about convinced that the "second blessing" theory cannot be sustained by the Bible, and that if a man gets the "first blessing" right, or is

Truly Born of God,

and will then "be faithful unto death," he shall have a crown of life. But will you be kind enough to tell me in few words just how a sinner may become a son of God.

Pastor. With pleasure. 1. He must have deep, genuine conviction. O Lord, "I am not worthy of the least of all the mercies." (Gen. xxxii. 10.) 2. He must heartily repent of all his sins. He must abhor his sins, "abhor that which is evil." (Rom. xii. 9.) "The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow." (Ps. cxvi. 3.) 3. He must cry to God with a penitent, trusting heart for deliverance from sin and hell. "Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." (Ps. cxvi. 4.) "Lord, what wilt thou have me to do?" (Acts ix. 6.) "God be merciful to me a sinner," and "this man went down to his house justified." (Luke xviii. 13, 14.)

"For with the heart man believeth unto righteousness." (Rom. x. 10.) Therefore "seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 6, 7.) 4. The result: "whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.) "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." (Ps. xl. 2, 3.)

Member. Yes, I see now; David was not brought only *partly* out of the pit, but he was brought *entirely out;* his feet were not taken *partly out* of the miry clay, but *wholly out;* his feet were not set *close by the rock,* but they were *set upon the rock;* his goings were not *partly,* but *wholly established;* the song which was put in his mouth was not *partly,* but *wholly new.* But, brother, could you give me some other illustrations of conversion and Christian growth that will be in exact harmony with those you have already given.

Pastor. Yes, sir; there is the leaven in the meal: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened." (Matt. xiii. 33.) The leaven was put in, and after that the work went on by gradual growth, without any great second, sudden change. The "second blessing" theory finds no support here; and now, my brother, just to make short work of this matter, I do not know one single illustration of the new birth and Christian growth that was used by Christ or any of his apostles which lends

any support to the "second blessing" theory, but they all overturn it. Take all the cases of Christ "raising the dead," "cleansing the lepers," "healing the sick," "opening the eyes of the blind," and "casting out devils." Did he have to make a *second trial* in any of these cases before the work was perfect?

Member. I do not remember a single case in which he had to carry them through a second great change in order that the subject might be perfectly whole.

Pastor. Take the case of the man who was "lame from his mother's womb." (Acts iii. 2.) Peter "took him by the right hand, and lifted him up: and *immediately* his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, *walking*, and *leaping*, and *praising God*." (Verses 7, 8.) No "second blessing" here; he got the first blessing right, and was *perfectly whole.*

Member. That is so. Did any of the apostles or New Testament Christians ever tell anybody that they had received a second great change after their "new birth," that suddenly brought them up to a high state of holiness which no truly converted man could possibly reach by growth in grace?

Pastor. If they did, I do not know where to find the statement. "By their fruits ye shall know them," says Jesus; and seeing that the blessed Son of God worked quietly and steadily and as privately as possible, often saying, "See that thou tell no man," and as his followers are to let their "lights shine before men," as the "candle that is on the candle stand," and seeing that the candle makes no great ado about its shining, but simply quietly shines, and the less it is blown the better will be the light; seeing these

things, I say, should suggest to the followers of the meek and lowly Lamb of God the propriety of letting our fruits show who we are and what we are. You pass a tree laden with golden fruit, sweet and luscious, but not one word does the tree say—its fruit tells the story—no need for any words from the tree as to what it is, for "a tree is known by its fruits," and "a bad tree cannot bring forth good fruit." So let us, my brother, go on serving God faithfully, remembering that "by the grace of God we are what we are," and if there is anything extra or wonderful about us it can be seen quickly and more satisfactorily by our fruits than in any other way.

Member. My mother used to tell me that "actions speak louder than words," and I begin to see that she was about right. I believe I am ready to give up the "second blessing" theory, for I do not see how your arguments can be answered. They seem to be based squarely on the Bible, and when we claim the "second blessing" for the apostles, we claim for them what they did not claim for themselves. Of course I know I have had thousands of blessings since my conversion, but no "second blessing" as held by the second blessing brethren of these days. Now I would like for you to sum up as briefly as you can the points you have made, that I may remember them better.

Pastor. I will do so with pleasure. 1. We found the Bible meaning of the word "sanctify," both in the Old and New Testament, to be "separated, set apart." 2. That the word was applied to things as well as to men. 3. That it was applied to God and to Jesus Christ. 4. That Aaron sinned after he was sanctified. 5. That two of Aaron's sons died "before

the Lord" for their sins after they were sanctified. 6. That the evil propensities of the flesh are not taken out of the body when a man is sanctified. 7. That a sanctified person lives a pure life by keeping under his body, and bringing it into subjection. 8. That truly converted people may, by the grace of God, crucify, bind, confine, "mortify the deeds of the body." 9. That they are dead to the service of the flesh, therefore should not walk after the flesh. 10. That they are alive to Christ, therefore should walk after the Spirit. 11. That the "old man" is in harmony with the flesh, and out of harmony with Christ. 12. That the new man is out of harmony with the flesh, and in harmony with Christ. 13. That the bodies of sanctified people will never be anything in this world but natural bodies. 14. That therefore Paul had "no confidence in the flesh." 15. That a converted soul in an unconverted body would keep "war in the members." 16. That in the resurrection all evil propensities will be left out of the bodies of the saints. 17. That the bodies of sinners will be raised up with all their evil propensities and without any means to gratify them. 18. That the Bible is perfectly silent on the "second blessing" as taught by some. 19. That good people receive a benefit every time they are ministered to by God's faithful preachers. 20. That the Christian's inheritance is not in this world, but in heaven. 21. That the apostles of Christ, being called, ordained, "separated" from their sins, and "set apart" to preach the gospel, were sanctified, in the Bible sense of that term, before Pentecost. 22. That they showed selfishness, and had contentions after Pentecost. 23. That it took a miracle to get the selfishness out of Peter eight years

after Pentecost. 24. That if the apostles got the second blessing at Pentecost, it did not do for them what some people claim it has done for them nowadays. 25. That proving that Cornelius was a Christian before Peter preached to him is no proof in favor of the second blessing in his case, unless it be proved also that all his kindred and near friends were Christians and received the second blessing on the same occasion. 26. That Christian perfection is obtained in conversion. 27. That all who are born of God are perfect children of God. 28. That God requires the whole heart, and gives a whole blessing. 29. That the all-important matter is to get the first blessing right, and then persevere to the end. 30. That all the illustrations of conversion and Christian growth used by Christ and his apostles oppose the second blessing theory. 31. That a newborn babe develops into manhood without any great second change, by gradual growth. 32. That so may all "newborn babes" in Christ develop into fathers and mothers in Israel by gradual growth. 33. That those who are born of God are "separated" from sin, "set apart to the service of God, *sanctified*. 34. That a perfect babe is not a perfect man, neither is a perfect Christian a perfect angel. 35. That as long as Christ was in this world in the flesh, he was a "man of sorrows, and acquainted with grief." 36. That as long as we are in this world we shall have tribulations. 37. That in *no case* where Christ healed the sick, cast out devils, or raised the dead did he have to make the *second effort* before the case was *whole, perfect*. 38. That no apostle or New Testament Christian ever claimed or said one word about a great second cleansing after their new birth. 39. That we are known by our fruits. 40.

That if we are pure, holy, sanctified, and will let our lights shine, men will know what we are without our being noisy about it. 41. That we must be—

Member. There, brother; that will do. I know I was truly converted, and am still in favor with God; for "he that believeth on the Son of God hath the witness in himself." (1 John v. 10.) And by the grace of God I will try to let my light shine brightly to the end. Pray for me.

Pastor. God bless you. He who has felt the deepest heart sickness on account of sins, and has felt the darkest waves of despair rolling over his soul while in the agonies of repentance, and looked from the depths of this darkness with a "broken and a contrite heart" to the "Lamb of God that taketh away the sins of the world," and has seen the "light above the brightness of the sun," and has been "quickened together with" Christ knows that he is a child of God, and shall have an "inheritance with all the sanctified" if he holds out faithful to the end. God help us to be faithful. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." (Matt. x. 24, 25.) "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. iv. 15.)

Member. Just one more question: What did Paul mean when he said, "Not as though I had already attained, either were already perfect?" (Phil. iii. 12.)

Pastor. In the verse just before the one you cite, he said, after speaking of being found *in Christ*, and having the righteousness "which is through the faith

of Christ, the righteousness which is of God by faith," that he might know Christ and the power of his resurrection, he then says: "If by any means I might attain unto the resurrection of the dead." (Verse 11.) Then comes the verse you want explained, and it is this: "Although I am in Christ and know God," yet there is still a 'thorn' in my flesh, 'the messenger of Satan to buffet me' (2 Cor. xii. 7), and I have not attained to the resurrection of the just; neither am I yet perfect, my body being full of corruptions, but I mean to press forward in the faithful discharge of every duty, even unto death; and 'let as many as be perfect' *in spirit* 'be thus minded' (verse 15), having 'our conversation in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall *change our vile body, that it may be fashioned like unto his glorious body*' (verses 20, 21), then I shall be perfect, both *soul and body*." God grant that all who read these pages may attain unto the resurrection of the just, the first resurrection, for on such the second death shall have no power. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John xvi. 33.)

Member. What shall I say to those who tell me that the "old Adam" is taken out of all who have received the "second blessing," so that they cannot sin?

Pastor. Ask them how the "old Adam" got into the "angels which kept not their first estate" (Jude vi.) and into Adam and Eve and caused them to sin and fall.

SAUL'S CONVERSION.

A CLEAR CASE OF HOLINESS.

(363)

INTRODUCTION.

In regard to the fall of man the Bible teaches that the devil entered the garden of Eden *only once*, presented only *one temptation*, whereby he secured *only one act of disobedience*, and by *one man* sin entered into the world; so by *one cursing* the devil sowed all the seeds of sin that have ever been sown in the heart of our race. Then, in regard to the restoration of man, the Bible teaches that there is "one Lord, one faith, one baptism;" that when the one Lord is sought with all the heart, the one faith is exercised with all the soul, then the one baptism is given, and "by one spirit are we all baptized into one body"—that is, into Christ—"and have been all made to drink into one spirit"—the spirit of Christ. By the all round oneness that took place in the garden of Eden man had a birth downward, was born out of the kingdom of light into the kingdom of darkness, lost the image of God, and got the image of the devil. But in the all round oneness in man's restoration he has a birth upward, out of the kingdom of darkness into the kingdom of light, out of the image of the devil into the image of God, out of the carnal mind—the mind of the devil—into the mind that is in Christ. So, as man lost all by one downward birth, he gains all by one upward birth. The devil completed the fall of man by one cursing; God completes his restoration by one blessing.

Reader, study this little book closely, and see if every one of the above propositions are not fully sustained by the Bible and analogy.

JOHN H. NICHOLS.

May 30, 1898.

CHAPTER X.

Saul's Conversion—A Clear Case of Holiness.

In this chapter I will discuss the "second-blessing" theory of sanctification, with special reference to St. Paul's case. I do this, first, because we have a plain scriptural account of the depraved condition of "Saul of Tarsus" before his conversion. The first account we have of him he was a "young man," but old enough in crime to keep the raiment of those who shed the blood of the martyr Stephen, and consent to his death. (Acts vii. 58; xxii. 20.) "Waxing worse and worse," we soon find him "breathing out threatenings and slaughter against the disciples of the Lord," obtaining "letters of authority from the high priest," that he might bind and cast into prison any he found in that way, "men or women," "persecuting them even unto strange cities," "compelling them to blaspheme," "blasphemer" himself, and by the inspiration of the Holy Ghost he says he was the "chief" of sinners. (1 Tim. i. 15.) With such a record as this we will be safe in saying that Saul had as many kinds of depravity in him as any man, and needed as many blessings to set him right.

The second reason is, we have a clear scriptural account of Saul's conversion recorded in Acts ix. 3–18. On his way to Damascus with "letters of authority," and deep-seated purpose to "enter into the synagogues," and drag the devout worshipers from the sacred altars and persecute them "unto the death," and this in keeping with his former conduct, for he had

already "punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them," he had "persecuted them even unto strange cities." (Acts xxvi. 11.) In such a frame of mind, and surrounded by a bloody mob, it would seem that there was nothing favorable to pungent conviction, but man's ways are not God's ways. In the midst of these unfavorable conditions "suddenly there shined round about him a light from heaven." Heavenly light always shows the sinner his true condition, so Saul "fell to the earth." How natural for a convicted sinner to go down both in body and spirit! When down he "heard a voice saying unto him, Saul, Saul, why persecutest thou me?" What searching words, and yet how tender! From the depth of his soul Saul asked: "Who art thou, Lord?" And the Lord said: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." With a "broken and contrite heart" Saul "trembling and astonished said, Lord, what wilt thou have me to do?" Here is unreserved submission of the entire man to the will of God. At once the Lord put his sincerity to the test: "Arise, and go into the city, and it shall be told thee what thou must do." Go to the man whom you were seeking that you might bind and cast him into prison, the man against whom, just a moment since, you were "exceedingly mad," and submit to his teaching. What a test! But Saul's conviction went to the bottom of his depravity, so he went without gainsaying. Bodily blind, he must be led by his companions to the "disciple of the Lord" at Damascus; spiritually blind, he must be led by this disciple to light and life. Not only did Saul's conviction go

to the bottom of his depravity, but his penitence was thorough. "He was three days without sight, and neither did eat nor drink," and all this while he prayed. (Verse 11.) Now with such conviction and penitence we may be sure of a thorough work in his regeneration, "the blood of Jesus Christ" cleansing him from "all sin." Let us see. "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Here is "free and full salvation" from all sin, and Saul needed nothing more to qualify him for all the work of the ministry, for he says this: "When it pleased God, who . . . called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." (Gal. i. 15, 16.) Here is thorough consecration to the ministry, and it is plain that Paul refers here to his conversion as recorded in Acts ix., for immediately after his conversion Luke says: "Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God." (Acts ix. 19, 20.) Now the question is: Did Paul receive only partial salvation from all sin in his conversion, and was the "carnal mind" left in him to be taken out by a "second blessing" subsequently? If so, who will cite us to chapter and verse where we may read an account of his second change?

But this brings me to the third reason why I examine this subject with special reference to Paul's case; and that is, because we have his religious experience from his own lips twenty-five years after his conversion. In Acts xxii. 7–16 his experience is recorded. The Jews in Jerusalem were going "about to kill him," and "all Jerusalem was in an uproar." (Acts xxi. 31.) In the midst of the tumult Paul asked and obtained permission "to speak unto the people." (Verse 39.) The speech begins with the first verse of the twenty-second chapter. In a few sentences he comes straight to his religious experience. He gives the hour when the "light shone from heaven" round about him--"about noon." "And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?" He goes on relating all the facts substantially as they are recorded in Acts ix., where we have the account of his conversion, but gives not even the slightest intimation that since his conversion he had received a second great change called the "second blessing." Two years later, when Paul was a prisoner, he spoke in his own defense before Agrippa. His speech is recorded in Acts xxvi. Here Paul declares his life from his childhood, and again gives his religious experience. The account of the conversion here is substantially the same as is given in the twenty-second chapter, but not one word does he say about any great second cleansing. Now, when we remember that Paul wrote about two-thirds of all that is said about sanctification in the New Testament, and that he is the only New Testament writer whose former life, conversion, and religious experience is so fully given by inspiration,

and that there is an utter absence of the slightest hint that he obtained entire sanctification by a second great spiritual cleansing, we are absolutely astonished that so many have tried to torture the writings of Paul into the service of the second-blessing theory. If Paul had needed the "second blessing," he certainly would have obtained it; and if he had obtained it, and it had affected him as it seems to affect men now, surely he would have given us some account of it. Who will profess the "second blessing" for Paul, and tell us where we can find it recorded in the Scriptures? The "second blessing" has been professed in this nineteenth century for all of the apostles, but who will cite us to the record where one of them ever professed it for himself?

CHAPTER XI.

Analogy.

I WISH to make a plain, scriptural argument on the "second-blessing" theory of sanctification from analogy. Man was created pure, holy, upright, "in the image of God." "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. i. 27.) Then how did man become corrupt? The answer is clear and unmistakable. The devil entered the garden of Eden *only once*, presented *only one* temptation: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. iii. 4, 5.) With this *one* entry and *one temptation* the devil secured *one act* of disobedience. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. iii. 6.) "Wherefore, as by *one* man sin entered into the world, and death by sin." (Rom. v. 12.) Here we have *one* entry of the devil into the garden of Eden, *one* temptation, *one* sin by *one* man, and the result—DEATH. Created in the image of God, in harmony with God, a subject of the kingdom of light—God's kingdom; but man took the suggestion of the devil, violated God's law, and was born out of the kingdom of light and life into the kingdom of darkness and death! Here is a birth

downward. Now in this downward birth man lost the image of God, "the mind that is in Christ Jesus;" and received the image of the devil, the mind of the devil, the "carnal mind," DEATH! How, then, must he proceed to regain what he lost in this birth? If we reason by *analogy*, we would say he must have a birth *upward*, "out of darkness into light," out of the kingdom of the devil into the kingdom of God, out of the image of the devil into the image of God. By "*one sin*," UNBELIEF, accompanied by an act which gave it *outward expression*, man got *fully into* the kingdom of the devil, *entirely lost* the image of God, so by *one act of* FAITH IN GOD he may be born out of the kingdom of darkness, into the kingdom of light, entirely lose the image of the devil, and fully gain the mind that is in Christ Jesus. (Phil. ii. 5.) Here we meet with opposition. Some teach that man must undergo *two* great spiritual changes before he can regain all he lost through one temptation of the devil—that he must be "born again," and subsequent to this birth he must get "the second blessing;" that after he is "*born* of God" the "carnal mind," the mind of the devil, is still in him and must remain there until he gets the "second blessing," They reason thus: that in the new birth our *actual sins* are pardoned, but it takes the *second blessing* to get the carnal mind out of us. Let us try that by analogy. We do not know how long Adam and Eve had been in the garden of Eden before they fell, but we do know that from their creation to the fall *every act of their lives* was an act of *obedience to God.* Let us say, then, that the devil gave Adam *one cursing*, by which he re-

moved all of his *actual obedience* to God, but left the *mind of Christ* still in him, and in this state Adam was not an *entire* child of the devil; but some time *subsequent* to this *first cursing*, or downward birth, the devil entered the garden the *second time*, and gave him a *second cursing*, by which he took out of him *all the remains* of the divine mind, and then Adam was *entirely depraved*, *wholly* a child of the devil.

We see at once that this would be analogous to the second-blessing theory of sanctification, but the defenders of that theory would reject the *second cursing* theory because it is out of harmony with the facts recorded in the Bible. Now if the devil did more in *one* cursing than God can *undo* in one blessing, God must be secondary to the devil, and Paul was mistaken when he wrote, "But where sin abounded, grace did much more abound." (Rom. v. 20.) It seems to me this passage would exactly fit the second-blessing theory if it read this way: "Grace did *much less* abound." Before proceeding with the argument further, I will state what I believe is in perfect accord with the Word of God and with common sense. One cursing put men *wholly* out of harmony with God, and into harmony with the devil—a full child of the devil. From analogy, then, one blessing, the new birth, puts man *wholly* out of harmony with the devil and into harmony with God—a complete child of God. Let us now take another case, which, it seems to me, should settle this question beyond a doubt. With reference to his salvation, Nicodemus went to Jesus for information. Jesus said to him: "Verily, verily, I say unto thee, Except a man be born again,

he can not see the kingdom of God." "Ye must be born again." (John iii. 3, 7.) Notice that Jesus did not so much as intimate that another great change must be sought and obtained subsequent to this spiritual birth. Now if the second-blessing theory is true, what reason will we give for Jesus failing to say *one word* about it when he was instructing an earnest inquirer after salvation? Can we believe that the perfect Teacher would neglect such an important matter? But Jesus tells Nicodemus just how this spiritual birth is obtained. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John iii. 14, 15.) Here we notice that the faith which secures the new birth secures eternal life at the same time. If, then, the spiritual birth brings us to "eternal life," does the second blessing carry us *beyond* eternal life? Surely it must if it carries us far beyond the new birth. But we will notice the illustration which Christ uses: "As Moses lifted up the serpent." The children of Israel were bitten by a poisonous serpent and were dying from the effects of the bite. "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. xxi. 8, 9.) Here we see *one bite, death;* in the remedy we see *one look, life.* Now it is plain that if a perfect bodily cure was reached by *one look*

on the fiery serpent, so it is equally clear that *one look* by faith on the Son of God secures a *perfect* spiritual cure. Now if the second-blessing theory be true, the illustration Jesus used does not cover the case. If we say, then, that when a bitten Israelite took the *first* look at the fiery serpent he got some relief from the bite—got so he could walk around some—but the poison of the serpent was *still whole* in him, coursing its way through every vein and artery of his body, and this made it necessary for him to take a *second look*, and at this *second* look the last remains of the poison was entirely taken from his system, and he was *wholly* cured of the bite, and without this *second* look he never could have gotten *entirely well*, what then? Just this, we are squarely in contact with the facts recorded in Numbers xxi. 8, 9. It follows, then, that *one* look on Christ by faith wholly cures the soul of all spiritual disease, and makes us *whole* children of God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) "*Enmity*" *can not love, can not obey the law of God*, therefore no one can be a child of God with the carnal mind in him. The carnal mind is the corrupt root out of which grows all sin and iniquity, hence John Baptist said: "The ax is laid unto the *root* of the trees." (Matt. iii. 10.) Good fruit can not grow from a corrupt root. Fresh water can not flow from a salt fountain. Pure water can not flow from a corrupt fountain. (Jas. iii. 11, 12.) Good fruit can not grow on a corrupt tree. First make the tree good, and its fruit will be good. (Matt. vii. 17–19.) A good life can not come from a carnal heart. (Matt.

xii. 33–35.) A new-born babe has the *image, likeness,* of its parents; a new-born soul has the *image of God,* the *mind that is in Christ.* But let us go one step farther with Christ's illustration of the spiritual birth. Let us say that when a child is born of its mother it is not a *complete* child of its mother, that it is still compassed about with the darkness with which it was shrouded before its birth, and that before it can become *wholly* a child of its mother it must, at some unspecified time, subsequent to its birth, undergo another *radical change,* equal to if not greater than the change it experienced in its birth, and then it is *entirely* a child of its mother, and is now for the first time *wholly a human being.* Then what? We are then squarely in opposition to every vestige of truth in the matter, truth that is well known to the most stupid as well as to the wise. Then let us take the case just as Jesus gave it to Nicodemus, and preach to dying men *free, full,* PRESENT salvation from *all sin.* Let us never preach piecemeal salvation to sinners. "To-day is the day of salvation," "Now is the accepted time." Now, dear reader, we must part for a season, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. xxx. 6.) "One Lord, one faith, one baptism." (Eph. iv. 5.) "For by one Spirit are we all baptized into one body." (1 Cor. xii. 13.) Amen.

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